THE LIBRARY OF CONGRESS

THE LIBRARY OF CONGRESS

A

BOOK OF PUBLIC PRAYER,

COMPILED FROM THE

AUTHORIZED FORMULARIES OF WORSHIP

OF THE

PRESBYTERIAN CHURCH,

AS PREPARED BY THE REFORMERS

CALVIN, KNOX, BUCER, AND OTHERS.

WITH SUPPLEMENTARY FORMS.

NEW YORK:
PUBLISHED BY CHARLES SCRIBNER,
377 & 379 BROADWAY.

1857.

Presented to Clerk's Office So. Dist
New York Jany 22. 1857.

BX 9185
.A43

Entered, according to Act of Congress, in the year 1856, by

CHARLES SCRIBNER,

In the Clerk's Office of the District Court of the United States, for the Northern District of New York.

STEREOTYPED BY
THOMAS B. SMITH,
82 & 84 Beekman Street.

PRINTED BY
R. CRAIGHEAD,
53 Vesey St.

CONTENTS.

PAGE

Introduction..... ix.

A Table of Portions of Holy Scripture..... 25

The Order of Divine Service on the Lord's Day..... 27
Morning Service..... 29
Other Forms for the Morning Service..... 43
Evening Service..... 64
Other Forms for the Evening Service..... 73

The Manner of Celebrating the Sacrament of the Lord's Supper..... 87
Other Forms for the Celebration of the same..... 105

The Form of Administering the Sacrament of Baptism. 129
Other Forms of Administering the same..... 141
The Form of Administering the Sacrament of Baptism to Adult Persons..... 160
The Form for the Admission of Baptized Persons to the Table of the Lord..... 164

Occasional Offices..... 173
The Order of Service for a Day of Humiliation, Fasting, and Prayer..... 175

PAGE

The Order of Service for a Day of Public Thanksgiving..... 184
The Office for the Confirmation of Marrriage..... 191
The Burial of the Dead..... 197

PUBLIC DISCIPLINE, ORDINATION, ETC..... 215
The Form of Public Excommunication..... 217
The Form of Public Repentance..... 221
The Form for Ordaining Elders and Deacons..... 225
The Form for Ordaining Ministers of the Word of God..... 234
The Form for the Installation of a Pastor..... 248
The Office for the Dedication of a Church..... 253

SCRIPTURAL AND OTHER OCCASIONAL PRAYERS..... 259
Scriptural Prayers..... 261
A Comprehensive Prayer, chiefly in the Words of Scripture. 278
Sundry Occasional Prayers..... 295
The Morning Prayer..... 295
The Evening Prayer..... 297
A Short Prayer for all Men..... 298
A Prayer for Pardon and Help..... 299
A Prayer in Time of Discord..... 300
A Prayer at the Opening of a Church Court..... 301
A Prayer for Sick Persons..... 302
The same..... 303
For a Sick Child..... 305
For a Person under Affliction..... 306
For Rain..... 306
For Fair Weather..... 307
For Peace..... 308
In Time of Pestilence..... 308
For the Absent from Home..... 309
A Thanksgiving for Rain..... 309
A Thanksgiving for Fair Weather..... 310

PAGE

A Thanksgiving for Harvest..... 310

A Thanksgiving for Deliverance from Pestilence..... 311

A Thanksgiving for a Safe Return Home..... 312

A Prayer to be used at Sea..... 312

A Prayer for the President of the United States, and all in Civil Authority..... 314

THE COLLECTS..... 315

APPENDIX—NOTES..... 349

ADVERTISEMENT.

THE chief purposes contemplated in the present publication, are briefly as follows:

1. To furnish Ministers of the Gospel, and those who, in Theological Seminaries, are preparing for the Ministry, with models of Public Devotion, approved and recommended by the Church, that may facilitate that study of "the best writers on the subject," which is enjoined by the Directory of Worship, upon all who lead in the public offices of religion.

2. To provide laymen, who, in remote and destitute settlements, may be called upon, in the absence of Ministers, to conduct religious exercises, with such aids as they naturally require.

3. To supply a deficiency long felt and frequently acknowledged, in the case of Chaplains in the Army and Navy, and persons officiating from time to time on board the vessels of our merchant service; many of whom, for want of such assistance as this volume is designed to afford, have been led to adopt forms of worship peculiar to other denominations.

4. It is also believed, that the wide circulation of such a Book of Public Devotions, among the laity of the Church, would tend to promote a deeper interest in the services of the Sanctuary, and a more correct appreciation of the dignity and value of the ministrations of God's House, than at present prevail.

On the other hand, it need scarcely be added, that no thought is entertained of seeking for this or any other Form of Worship an adoption by ecclesiastical courts, that would impose it upon the churches for compulsory observance. The authorship of these forms, and the frequent sanction bestowed upon them in former times by the Church, sufficiently authorize that free consultation and voluntary use, which are all that is expected or desired in their behalf.

INTRODUCTION.

THE Churches of the Reformed or Presbyterian family, while giving less prominence to the subject of ritualism than some other Protestant denominations, have never been justly open to the charge of neglecting the decency and order of God's House. In their Liturgies, and Directories of Worship, they have at all times made full provision for the due performance of public religious rites. It is true that the formularies prepared with this view, have constituted a class by themselves, with characteristics entirely their own. On this account, they have been generally overlooked by those who have searched for any thing like the ancient and prescriptive rituals that exist in the prelatic Churches.

The peculiarities that so distinguish the Presbyterian Liturgies, relate to their structure, derivation, and mode of observance. The rituals of the Lutheran and Anglican Churches consist of materials that claim a remote antiquity, having been handed down through Roman and Oriental channels, from a period prior to the Reformation. But the Reformed worship, in connection with that doctrinal system to which it is allied, is con-

structed upon elements purely Scriptural; and so far as it is of human composition, asserts for itself no authorship more ancient than that of the Divines of the Sixteenth Century. The former, to some extent, follow the complicated and involved arrangement of the mediæval type; while the latter is distinguished by a natural and logical order, and extreme simplicity of style. And lastly, these forms of service differ from such as are more ceremonial and more ancient, by the fact that they are not set forth for constant repetition; but leave to the officiating minister a wide freedom of omission or interpolation, according to the exigencies of the occasion; and bind him only to a general conformity with the method laid down.

That these peculiarities characterize, almost without exception, the numerous formularies of worship existing in the various branches of the Presbyterian Church, would be unaccountable but for the fact of their common origin. The master-mind to whom that Church is indebted for the new statement of her apostolic discipline and doctrine, elaborated also a pattern of public prayer for the celebration of ecclesiastical ordinances, closely framed upon the teachings of that Divine Rule, whence he derived every other part of the grand system to which his name has been affixed. The Divines of other Reformed countries appear, without material deviation, to have copied the forms of worship established at Geneva by Calvin.

The Reformed worship was inaugurated at Geneva in

the year 1535, when the reformer Farel introduced the Protestant doctrines into the pulpit of the cathedral of that city, and began to celebrate the ordinances of religion in the vulgar tongue. It was more properly, however, in the year 1543, that Calvin, upon his return from Strasburg, commenced the use of a liturgy, which he had prepared during his banishment, and which was now set forth as the general order of Divine service. From that time to the present, it has continued in constant observance, and though unfortunately subjected to some modifications, suiting it to the loose doctrines which of late years have been preached in the pulpit of Calvin, that liturgy may now be heard substantially the same in all the churches of the city and canton of Geneva.

The Reformed Churches of France received, in the year 1559, not only the Confession of Faith, and the Form of Discipline, which at their solicitation had been drawn up for them by the great theologian of Geneva, but also the Form of Church Prayers and Administration of Sacraments, prepared by him. These were forthwith adopted by enactment of the National Synod, and made binding upon all the ministers of the Reform in France. Candidates for the sacred office were required to give their signature to an engagement of adherence to this established order. And in the subsequent conventions of that highest ecclesiastical body, until dissolved one hundred years after by the persecuting government, provision continued to be made for the careful and univer-

sal maintenance of that form of worship which had been found so conducive to the edification and comfort of believers.

The Waldenses of Piedmont, representing a race that for centuries had contended for the apostolic faith and discipline, sent, in the sixteenth century, their delegates to the newly-Reformed Churches of Switzerland, for the purpose of ascertaining more definitely the nature of their movement, and giving their adhesion to an evangelical system of truth. These primitive Christians accepted as their own the Confession of Faith established by Calvin; and they likewise adopted the Reformed Liturgy, which they have continued to use down to the present day. Within a few years, to render more perfect the uniformity of their worship, they have re-moulded the four or five slightly-differing formularies in vogue among them, as received from other Presbyterian Churches, and have set forth a revised ritual, under the title of "The Liturgy of the Evangelical Church of the Valleys."

In Holland, as early as 1566, the Liturgy of Calvin, after various modifications, came into general use. It was in 1574, however, that a decree of the Synod of Holland and Zealand established it as the universal order of worship. Though differing more than any other of the Reformed rituals from the original, this liturgy will yet be seen, by its general structure and pervading ideas, to belong to the same category, and derive its characteristic features from the same source. It has been in prevalent use, since its promulgation, among all the Churches of

the Netherlands. The forms for the ordinary services of worship have in part become obsolete; but the more essential offices of Communion, Baptism, and Ordination, are still celebrated both in the mother country and in her colonial possessions of South Africa and the East Indies, as well as in the United States.

The German Reformed Churches of the Palatinate promulgated, in the year 1563, that admirable system of doctrine which has been called, from the city where it was prepared, the "Heidelberg Catechism." At the same period the Divines of that city introduced the Reformed worship, corresponding substantially with the forms of the Walloon and other Calvinistic Churches. The variation from the Genevan ritual is but slight.

The Evangelical Churches in the French-speaking cantons of Switzerland have adopted, with various alterations, the Liturgy of Geneva. The most interesting aspect under which this ritual has been presented among those Churches, is the very beautiful formulary prepared in the early part of the last century, for the Church of Neuchatel. Founded upon the old established service-book of Calvin, it embodies many remarkable improvements, conceived in the purest devotional spirit, and arranged with marked discrimination. This formulary has been partially made known in America, by means of a very imperfect translation, now used at the Huguenot Church in Charleston, South Carolina. It is not generally known, however, that this excellent work was the production of the famous John Frederic Ostervald, the learned and pious theologian of

Neuchatel, the translator and commentator of the French Bible. Published first in 1713, this liturgy has been in use ever since, among the churches of that canton of Switzerland.

We come now to speak of the action of that Church from which, more immediately, our own branch of Presbyterianism has sprung, with reference to a provision for the public ordinances of religion. It was in 1559 that John Knox, returning from an exile spent chiefly in the city of Geneva, at the feet of his friend and teacher, Calvin, brought with him to Scotland a version of the Genevan Liturgy. He had already been in the habit of using it as the order of worship among the English congregations in that city. This form of service he at once submitted to the General Assembly for adoption; and, by order of that supreme ecclesiastical authority, it was commanded to be printed, being "thought necessary and profitable for the Church." In 1560 it was directed that "the Sacraments should be administered" after the "Book of our Common Order;" and again, that "a uniform order should be kept in the ministration of the sacraments, &c., according to the Kirk of Geneva." The formulary thus adopted, continued in more or less extensive use until the period of the Assembly of Divines, who met at Westminster in the year 1643, for the purpose of preparing a common Confession of Faith, Order of Discipline, and Form of Worship for the Churches of Great Britain.

The enactments of the Church of Scotland, during the period of her freedom from the yoke of Prelacy, were

very explicit in relation to her adopted and prescribed forms of worship. We find them referred to, again and again, in the proceedings of the General Assemblies. It was ordered that no alterations or additions be made in the established forms; that readers be required to confine themselves to the appointed modes of prayer; that ministers provide themselves with that Order in prayer and administration of sacraments. The same formulary was, in 1567, by order of the Assembly, translated into Gaelic, for the use of the northern Churches. In 1620, a Scottish clergyman speaks of it as the only "warrantable form directed or approven by the Kirk," and habitually used. It is stated by a contemporary writer, that as late as 1648, the Knoxian Liturgy continued to be the common ritual of the Church.

The laws of the Church of Scotland, on this subject, have never been repealed; nor has any rejection of this ancient Presbyterian Liturgy occurred in her legislation. It has never, indeed, appeared that there even existed a disposition to cast aside these forms, of which various editions were published—undoubtedly in accordance with the demands of the Church—down to the very year in which the Assembly at Westminster commenced its sittings.

It may seem to militate against this view of the high esteem in which, thus far, the Book of Common Order was held, that the Westminster Assembly should have promulgated a new form of worship, which at once superseded the use of the older one. But, taking into consideration the project with which the transactions of that body were

connected, it is easy to conceive that this change should have been made, and concurred in by the Church of Scotland, in hope of the benefits of an extensive agreement and conformity, to be realized upon the adoption of an entirely new platform. This project of a "Uniformity in Religion" was divulged in the Solemn League and Covenant, agreed upon in 1543 by commissioners of the Church of Scotland, and by the Parliament and the Assembly of Divines in England, and afterward subscribed by great numbers of the people of both countries. One of the articles of that document binds the subscribers to "endeavour to bring the Churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechising."

A little before the meeting of the Assembly, in 1641, the Scottish Book of Common Order was reprinted at London, in abridged form, and "presented to the most high court of Parliament." A second edition of this work appeared during the session of that body, in 1643, with a similar dedication. There can be little doubt that these reprints were procured with a view to the adoption of the Scottish formulary by Parliament, as the established order of worship under the new state of things. Such probably was also the design of "The new Book of Scotland," issued in 1644; another synopsis of Knox's Liturgy. And although, from the fact that the records of the Assembly have been destroyed, it is difficult to trace the influences that may have operated in the preparation of the new

Directory, there are plentiful evidences in that work itself, that the old liturgy was not ignored or rejected by its framers; nay, that it was to be, to some extent at least, incorporated with the Assembly's book. We find passages where even the language of Knox's ritual is preserved; while the method is almost always the same.*

Here the record of Presbyterian usage, in the matter of written forms of worship, must end. From the statements that have been made, it will be seen, that this historic testimony of the Church stands unmistakably in favor of a discretionary use of the "best helps" that can be obtained for the performance of Divine services. At the time of the Reformation, each of the various national branches of Presbyterianism adopted a liturgy. To this fact, there is not a solitary exception. And further, with but one exception, each of the national Presbyterian Churches of Europe has retained, down to the present day, with greater or less modification, its particular liturgy. The Church of Scotland, which for a hundred years had preserved these written forms, finally laid them aside, not of her own choice and preference, but in concession to a plan of uniformity with other Churches, in the use of a common Directory for Worship.

The adoption of a liturgy is peculiarly consonant with the spirit and usage of the Presbyterian Church. That a body, characterized by strict and scrupulous adherence to established formulas of doctrine and discipline, should make full provision for the proper celebration of

* See Appendix.

worship, appears most suitable and natural. And although, in the Church of Scotland, bitter enmity to forms of prayer has long existed, arising out of arbitrary attempts to enforce an obnoxious liturgy, in times of civil commotion, there has never been a single enactment of our Church to forbid or condemn the introduction or revival of this her former practice. It is a fact of no little meaning, that when the Presbyterian Church in this country was organized on a national basis, there was a proposal, on the part of influential Divines, to introduce a discretionary form of public prayer. Such a form was prepared, printed, and presented for approval to the Synod, by a committee duly appointed, and was advocated by some of the most distinguished ministers of the period, among others, by the late venerable Ashbel Green, D.D. In the present volume, some extracts from that work will be found.

We pass from this survey of the history of the Reformed Liturgies, to a brief examination of their structure. Modelled after no complicated forms produced by slow accumulation in previous ages, this order of worship is at once distinguished for the simplicity and the logical perfection of its arrangement. A sentence of Invocation, upon the utterance of which the people rise, begins the ordinary service of the Lord's Day. The Law is then rehearsed; and the worshipper, having heard its requirements, is invited to draw near, and acknowledge his sins before God. Then the Gospel declaration of forgiveness is announced, for the comfort of the contrite believer. This penitential office is preliminary and preparatory to the act of Praise

and Adoration, which is performed by the entire congregation, in the choral singing of the Psalm. Next, the Scriptures are read,* out of both Testaments; after which, the minister offers up a prayer for illumination in the study of God's Word. To this he adds any special supplication, growing out of the subject of discourse, or otherwise appropriate, concluding with a general Thanksgiving and the Lord's Prayer. The Sermon (preceded by a hymn) stands in connection with the reading of Scripture, of which it is properly an exposition; and with the prayer for illumination, which has reference to this exercise of meditation upon the Word of God. It is followed by the Prayer of Intercession, the highest act of the believer's worship, and that in which, so to speak, he ventures nearest to the Throne of Grace. This, with the Creed and Benediction, closes the ordinary service, when the Lord's Supper is not celebrated. Thus, entering the Divine Presence with invocation, hearkening to the commandments of the Law, joining in the confession of sins, and receiving the Gospel assur-

* In the Genevan Liturgy, this reading of Scripture forms an introductory part of Divine Service, and precedes the Law and confession of sins. But that arrangement, it was justly remarked by the Divines of Neuchatel, in their admirable revision of the old Liturgy, was open to practical objections, and was a deviation from the known custom of the Primitive Church, where the reading of Scripture was always closely followed by the preaching. "It is by these reasons that the leaders of the churches of this State have thought themselves indispensably obliged to restore the reading of the Word of God in their service." We may add, that all the Reformed Churches of Great Britain and this country, have, in this respect, improved upon the Genevan practice; for the reading of Scripture constitutes with them a central feature of Divine worship.

ance of forgiveness: the believer has been prepared to offer up the sacrifice of song; "My lips shall utter praise, when Thou hast taught me Thy statutes." Next, imploring Divine help in the study of the Word, he listens to its announcement; and then, approaching with enlarged desires the mercy-seat, he urges his requests in behalf of the Universal Church, and of all mankind; and finally, joins in that common profession of belief, whereby the Church of all ages declares her oneness in the faith of the Gospel.

But the cumulative order of this service would be manifestly incomplete, without some reference to the Sacrament of the Lord's Supper. That ordinance, in the Primitive Church, was undoubtedly celebrated upon every Lord's Day; and whatever offices of praise and prayer accompanied it, had in view this celebration as the chief part of Divine service. In the Reformed Worship, not less distinctly than elsewhere, we find the allusion to this fact preserved. The Intercessory Prayer that succeeds the Sermon, is designed to be followed immediately by the Exhortation before the Communion; and in contemplation of this crowning ordinance, remembrance is made in that prayer of all the scattered members of the body of Christ. This was customary among the early Christians: who, in their weekly observance of the sacred Feast, offered up like supplications for the necessities of the Church, and for all mankind. The analogy to this custom is maintained in our service, not only by the location of the Intercessory Prayer, in which the ordinary service culminates, but also by a particular clause inserted in the last petition. Nor is

it less observable in the tenderness and fervency of that prayer, increasing with each request presented, for the several classes of men, for the ministry and the Church, for those in affliction, for persecuted Christians; and ending with a subdued acknowledgment of guilt, and profession of surrender to the service of God. It is well known that our Reformers, while acquiescing in the practice of celebrating the Lord's Supper only at intervals of several months, regarded this as a defect of the times, and strongly recommended a return to the primitive usage of frequent communion.

Considering, therefore, the Communion as the natural and necessary consummation of the Order of Divine Worship, we proceed to a brief analysis of that Office. It begins with a prayer, which indeed is only a conclusion to the General Intercession, but which may properly be separated from it by the singing of a sacramental hymn. Then the words of the Institution are read, from 1 Corinthians, xi.; and a short address is made, setting forth the nature of the ordinance, and inviting to participation. Proceeding from this preparatory service to the administration, the minister offers up the Consecrating Prayer, and utters the sacramental words, while breaking the bread and pouring out the wine. In the distribution of the Elements, appropriate sentences of Scripture are repeated; and, after the Thanksgiving, an offering of alms for the poor is made, when the service ends with a hymn and the Benediction.*

* The hymn universally sung in the continental Churches, on this occasion, is a paraphrase of the song of Simeon, Luke, ii. 29–32.

We can not more fitly end this examination of the Reformed service, than in the words of Calvin, as translated by his disciple, John Knox: "If so be that any would marvel why we follow rather this order than any other, in the administration of this Sacrament, let him diligently consider that, *first of all, we utterly renounce the error of the Papists.* Secondly, we restore unto the Sacrament its own substance, and to Christ His proper place. And as for the words of the Lord's Supper, we rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof, with the intent of the sacrificer, should make the Sacrament (as the Papists falsely believe); but they are read and pronounced to teach us how to behave ourselves in that action; and that Christ might witness unto our faith, as it were, with His own mouth, that He hath ordained these signs to our spiritual use and comfort. We do first, therefore, examine ourselves, according to St. Paul's rule, and prepare our minds, that we may be worthy partakers of so high mysteries. Then, taking bread, we give thanks, break, and distribute it, as Christ our Saviour hath taught us. Finally, the administration ended, we give thanks again, according to His example. So that without His Word and warrant, there is nothing in this holy action attempted."

The present work is a compilation from the Liturgies which were prepared by Calvin, Knox, Bucer, and other Divines of the Reformed Church, and which have been

adopted in the various branches of that Church on the continent of Europe, and in Great Britain. The Liturgy of Calvin, being the original formulary upon which all the others were draughted, is taken as the basis for the ordinary services of Divine Worship and the Administration of the Sacraments. Selections from other forms are appended to each of these Offices, for alternate use or occasional substitution. The Directory of Worship of the Presbyterian Church is quoted wherever appropriate, for the exhibition of the manner of performing these services; and the more essential parts are given in full, designated by marks of quotation. A collection of Scriptural prayers, and of prayers from other sources, adapted to special occasions, concludes the work. The attempt has thus been made to place within the reach of the ministers and laity of the Presbyterian Church a complete arrangement of the various forms of worship instituted by her authority, for the proper discharge of the solemn duties of the sanctuary.

A TABLE

OF

PORTIONS OF HOLY SCRIPTURE

TO BE READ IN PUBLIC WORSHIP.

Reading of the Word in the Congregation, being part of the Public Worship of God, wherein we acknowledge our dependence upon Him and subjection to Him, and one means sanctified by Him for the edifying of His people, is to be performed by the Pastor and teacher.

How large a portion shall be read at once, is left to the wisdom of the Minister; but it is convenient that ordinarily one chapter of each Testament be read at every meeting; and sometimes more, where the chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures: and ordinarily, where the reading in either Testament endeth on one Lord's Day, it is to begin the next.

Directory for Worship, by the Westminster Divines: § 2.

The following order has been prepared to facilitate selection.

	Morning Service.		Evening Service.			
Sundays.	First Portion.	Second.		First Portion.		Second.
1	Gen. i.	John i. 1–18.	Isa.	i. 1–20.	Acts	ii. 1–21.
2	ii.	Luke i. 26–56.		ii.		ii. 22–47.
3	iii.	Matt. i.		v. 1–17.		vi.
4	vi.	Luke ii. 1–20.		vi.		ix. 1–22,
5	vii.	Matt. ii.		vii. 10–25.		xi. 1–18.
6	viii.	John i. 19–51.		ix.		xvi. 14–40.
7	ix. 1–19.	Matt. iv.		xi.		xxvi.
8	xii.	John iii. 1–21.		xxv.	Rom.	i. 1–25.
9	xxii.	John iv. 1–26.		xxvi.		iv.
10	xxviii.	Luke iv. 16–37.		xxxv.		v.
11	xxxvii. 1–28.	Luke v. 1–26.		xxxviii.		vi.
12	xlii. 1–28.	John v. 19–47.		xl.		vii.
13	xliii.	Matt. xii. 1–21.		xli.		viii.

	Morning Service.		Evening Service.			
Sundays.	First Portion.	Second.	First Portion.		Second.	
14	Gen. xlv.	Matt. v. 1–20.	Isa.	xlii.	Rom.	xii.
15	xlvi. 1–7; 28–34; and xlvii. 1–12.	Matt. vi. 1–18.		xliii.		xv. 1–13.
16	xlviii.	Matt. vi. 19–34.		xliv.	1 Cor.	i. 1–25.
17	xlix.	Matt. vii.		xlv.		ii.
18	Ex. ii.	Matt. xi.		xlviii.		iii.
19	iii.	Matt. xii. 1–21.		xlix.		xii.
20	v.	Matt. xiii. 1–30.		li.		xiii.
21	xii. 1–36.	Matt. xiii. 33–58.		lii.		xiv. 1–20.
22	xiv.	Matt. ix. 18–38.		liii.		xv. 1–20.
23	xv.	Matt. x. 1–20.		liv.		xv. 21–58.
24	xvi. 1–19.	Matt. xiv. 14–36.		lv.	2 Cor.	iv.
25	xl. 17–38.	John vi. 35–59.		lviii.		v.
26	Deut. i. 19–46.	Matt. xvi.		lix.		vi.
27	iv. 23–40.	Matt. xvii. 1–21.		lx.	Gal.	iii.
28	ix.	Matt. xviii. 1–20.		lxi.	Eph.	i.
29	xviii.	Luke x. 1–24.		lxii.		ii.
30	xxxiii.	John vii. 14–31.		lxiii.		iii.
31	Josh. iii.	John vii. 32–52.		lxiv.		iv.
32	vii.	Luke x. 25–42.		lxv.		v.
33	xxiv. 1–25.	Luke xi. 1–13.	Jer.	xiv. 7–22.	Philip.	ii. 1–18.
34	Judg. ii.	Luke xii. 1–21.		xvii. 5–27.	Col.	iii.
35	Ruth i.	Luke xii. 22–48.		xxxi. 1–20.	1 Thes.	v.
36	1 Sam. iii.	John ix. 1–25.		xxxiii. 1–16.	2 Thes.	ii.
37	xii.	John x. 1–18.	Lam.	iii. 22–59.	Heb.	i.
38	xv. 1–23.	John xi. 19–46.	Ezek.	i.		ii.
39	xvi. 1–13.	John xii. 12–36.		x.		iii.
40	2 Sam. vii.	John xiii.		xxxiii. 1–20.		iv.
41	xii. 1–23.	John xiv.		xxxiv. 11–31.		x.
42	1 Ki. iii. 1–15.	John xv.		xxxvii. 1–14.		xi.
43	vi. 11–38.	John xvi.		xliii. 1–12.		xii.
44	ix. 1–14.	John xvii.		xlvii. 1–12.	James	ii.
45	xvii.	John xviii. 1–27.	Dan.	iii.	1 Pet.	ii.
46	xviii. 17–46.	Luke xxiii. 1–25.		vi.	1 John	v.
47	xix.	Luke xxiii. 26–49.		ix.	Revel.	i.
48	2 Ki. ii.	John xix. 25–42.	Amos	v. 1–15.		iii.
49	v. 1–19.	John xx. 1–18.	Mic.	iv.		v.
50	2 Ch. xxxvi. 1–21.	Luke xxiv. 13–35.		vi.		xix.
51	Neh. viii.	John xx. 19–31.	Hab.	iii.		xx.
52	Job i.	John xxi.	Zech.	xiii.		xxi.
53	xlii.	Acts i. 1–14.	Mal.	iii.		xxii.

THE

ORDER OF DIVINE SERVICE

FOR

THE LORD'S DAY.

ALMIGHTY GOD, who of Thy great mercy hast gathered us into Thy visible Church: Grant that we may not swerve from the purity of Thy worship; but so honour Thee both in spirit and in outward forms, that Thy Name in us may be glorified, and we be indeed the members of Thine Only-begotten Son. And as He hath sanctified Himself for our sakes, may we through His Spirit be made partakers of the same sanctification: Until at length He shall bring us into His heavenly Kingdom, which He hath purchased for us with His own blood. AMEN.

CALVIN.

THE

ORDER OF DIVINE SERVICE

ON

THE MORNING OF THE LORD'S DAY.

The congregation being assembled, let the Minister begin with one or more of these sentences of

INVOCATION.

OUR help is in the Name of the Lord, who made heaven and earth.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

O send out Thy light and Thy truth: let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles: then will I go unto the altar of God, unto God my exceeding joy.

I will lift up mine eyes unto the hills, from whence cometh my help: my help cometh from the Lord, which made heaven and earth.

Then let him rehearse the Ten Commandments of

THE LAW.

AND God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor

thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

HEAR also the Summary of the Law by our Lord Jesus Christ.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour

as thyself. On these two commandments hang all the Law and the Prophets.

RESPONSE,

To be said or sung by the congregation.

THE Lord our God be with us: let Him not leave us nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments.

INVITATION.

Then let the Minister say:

IF we say that we have no sin, we deceive ourselves, and the truth is not in us.

And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

Let us therefore draw near with an humble and penitent heart, and acknowledge our sins before God.

CONFESSION OF SIN.

ALMIGHTY and Everlasting God! we acknowledge and confess, before Thy holy Majesty, that we are poor, miserable sinners, conceived and born in iniquity, prone to evil, unable of ourselves to do any good; and that by continual transgression of Thy holy

commandments, we have incurred Thy righteous sentence of condemnation and death. But, O Lord! we do repent, and are sorry for our offences; we condemn ourselves and our iniquities, with true penitence, beseeching Thee by Thy grace to help our infirmities. Have mercy upon us, O God! Father of mercies! for the sake of Thy dear Son, Jesus Christ our Lord. Blot out our sins; pardon all our transgressions; and increase daily within us the gifts of Thy Holy Spirit: to the end that we, acknowledging with all our hearts our own unrighteousness, may be touched with lively sorrow; and being dead unto sin, may bring forth those fruits of righteousness and holiness, which are well-pleasing unto Thee: Through Jesus Christ our Lord.

Here, and at the end of all other prayers, let the congregation say, AMEN.

Then let the Minister add:

HEAR now the gracious words of our Lord Jesus Christ, unto all that truly repent and turn to Him:

God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

Him that cometh to me, I will in no wise cast out.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

The grace of our Lord Jesus Christ be with you all. AMEN.

[Here may follow the reading of a selection from the Psalms, by the Minister and congregation alternately, where such is the practice.]

Then the singing of a

PSALM,

or Hymn, of Praise and Thanksgiving. "The whole congregation should be furnished with books, and ought to join in this part of service." Next the

READING OF HOLY SCRIPTURE,

out of the Old and New Testaments. "How large a portion shall be read at once, is left to the wisdom of the Minister: but it is convenient that ordinarily one chapter of each Testament be read at every meeting; and sometimes more, when the chapters are short, or the coherence of matter requireth it."

[See the Table of Portions of Scripture to be read in Public Worship.]

"The Minister may, when he thinks it expedient, expound any part of what is read: always having regard to the time, that neither reading, singing, praying, preaching, nor any other ordinance, be disproportionate the one to the other, nor the whole rendered too short or too tedious."

Then let the Minister offer up a prayer of

SUPPLICATION AND THANKSGIVING.

MOST Gracious God, our Heavenly Father! in whom alone dwelleth all the fulness of light and

wisdom: Illumine our minds, we beseech Thee, by Thy Holy Spirit, in the true understanding of Thy Word. Give us grace to receive it with reverence and humility unfeigned. May it lead us to put our whole trust in Thee alone: and so to serve and honour Thee, that we may glorify Thy Name, and edify our neighbours by our godly example. And since Thou art pleased to number us among Thy people, enable and dispose us to pay Thee the love and homage that we owe, as children to our Father, and as servants to our Lord.

Here may be introduced whatever special matter of prayer shall be thought appropriate, whether extemporaneous, or selected from the occasional prayers; concluding with a general thanksgiving.

HONOUR and praise be given to Thee, O Lord God Almighty, for all Thy mercy and loving-kindness shown unto us Thy people. We bless Thee for the goodness that freely chose us to salvation before the world began. We thank Thee for creating us after Thine own image; for redeeming us, when we were lost, with the precious blood of Christ; for sanctifying us by Thy Spirit in the revelation and knowledge of Thy Word; for Thy help and succour in our necessities, Thy fatherly comfort in our tribulations; for saving

us in dangers of body and soul, and giving us so large a time of repentance. These benefits, O most Merciful Father! we acknowledge to have received of Thy goodness alone; and so do we implore Thy grace continually to augment our thankfulness toward Thee, kindling our hearts with pure and fervent love. Suffer us not to receive Thy Word in vain; but graciously assist us always, in heart, word, and deed, to sanctify and worship Thy holy Name: Through Jesus Christ our Lord. AMEN.

Then let the Minister and people say together

THE LORD'S PRAYER.

OUR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

After this prayer, let a Hymn be sung before the

SERMON.

At the conclusion of which the following prayer, or to the like effect.

INTERCESSION.

ALMIGHTY God, our Heavenly Father! Thou hast promised to grant the requests of those who approach Thee in the Name of Thy well-beloved Son; by whom also we are taught to assemble in His Name, assured that He will be present in our midst, and, by His intercession, obtain for us all things that we shall agree on earth to ask Thee. Wherefore, most gracious Father! trusting in Thy blessed promise, we draw near unto Thee through Him; and earnestly pray Thee, for His sake, that Thou wilt of Thine infinite goodness freely pardon our offences; and so attract and elevate our thoughts and desires unto Thyself, that we may with one heart call upon Thee for those things which are agreeable to Thy just and righteous will.

O GOD! who hast bidden us pray for those in authority among men: Bless, we entreat Thee, all rulers and magistrates, unto whom Thou hast committed the administration of justice; and especially Thy servants who bear rule in this land. May it please Thee daily to increase within them Thy good Spirit:

that with true faith acknowledging Jesus Christ Thy Son our Lord to be King of kings, and Lord of lords, unto whom Thou hast given all power in heaven and on earth, they may seek to honour Thee, and exalt Thy rule in their dominions; and so govern their subjects, who are the creatures of Thy hand, and the sheep of Thy pasture, that as well here as throughout all the earth, Thy people being kept in peace and quiet, may serve Thee in all godliness and honesty

ALMIGHTY Saviour! We pray for all those whom Thou hast appointed Pastors of Thy flock, and intrusted with the care of souls, and the dispensing of Thy holy Gospel. Guide them by Thy Spirit, that they may be found faithful Ministers of Thy glory. Let them ever hold this end in view: that all poor, wandering sheep may be gathered in, and made subject to the Lord Jesus Christ, the chief Shepherd and Bishop of souls; to the end that they may daily advance and grow up in Him, unto all righteousness and holiness. Deliver Thy Churches from corrupt and false teachers, who seek only their own glory and gain.

MOST gracious God, Father of mercies! We pray for all mankind: that as Thou wouldst be acknowledged as the Saviour of the world, in the redemption wrought by Thy Son Jesus Christ, all those who are yet strangers to Him, in darkness and captivity to ignorance and error, may be led by the enlightening of Thy Spirit, and the preaching of Thy Gospel, into the way of salvation: which is, to know Thee, the only true God, and Jesus Christ whom Thou hast sent. Grant also that those already visited with Thy grace may continually grow in all goodness, being enriched with Thy spiritual benedictions: to the end that we all, with one heart and one mouth, may worship Thee, giving homage and praise to Thy Christ, our Lord, Lawgiver, and King.

O GOD of all Comfort! We commend to Thee those whom Thou art pleased to chasten with any cross or tribulation; all people visited with pestilence, war, or famine; all persons afflicted with poverty, imprisonment, sickness, banishment, or other distress of body or trouble of mind: that it may please Thee to show them Thy fatherly kindness, chastening them for their profit, to the end that with their whole hearts they

may turn unto Thee, and being converted, receive perfect consolation, and deliverance from all their woes.

AND especially we commend to Thee our brethren, who, being persecuted by the enemies of Thy Gospel, are deprived of the pasture of life, and the privilege of publicly calling upon Thy Name: That it may please Thee, O Father of mercies! to strengthen them by the grace of Thy Spirit, so that they may not faint, nor fall away, but may continue stedfast in Thy sacred calling. Succour them, help them, even as Thou knowest their need; console them in their trials, preserve them in Thy safe keeping, against the malice of their foes; and augment in them all the gifts of Thy Spirit: that as well in life as in death they may glorify Thee.

FINALLY, O God our Father! Grant also unto us who are here assembled in the Name of Thy Holy Child Jesus, to hear His Word [and to celebrate His Supper], that we may truly and unfeignedly acknowledge our lost estate by nature, and the condemnation we deserve by disobedient lives. And conscious that in us there dwelleth no good, and that

our flesh and blood cannot inherit Thy kingdom, may we with entire confidence and pure affection give ourselves up to Thy dear Son Jesus Christ, our Lord and only Saviour and Redeemer: that He, dwelling in us, may mortify all remaining sin, renewing us for that better life, where we shall perfectly praise and magnify Thy great and holy Name, world without end. AMEN.

Then let the Minister and people say together

THE CREED.

LORD, increase our faith.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell;* the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the

* *i. e.*, Continued in the state of the dead, and under the power of death, until the third day.

resurrection of the body; and the life everlasting. Amen.

Then let a Hymn be sung, after which (when the Lord's Supper is not to be administered), the congregation shall be dismissed with the

BENEDICTION.

THE Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

OTHER FORMS

FOR THE

MORNING SERVICE ON THE LORD'S DAY.

THE BEATITUDES,

To be sometimes read in place of the Law.

OUR Lord Jesus Christ hath said, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

RESPONSE.

GOD be merciful unto us, and bless us, and cause His face to shine upon us.

A SUMMARY OF OUR LORD'S PRECEPTS,

To be sometimes read in place of the Law.

HEAR the words of our Lord Jesus Christ:

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Be ye therefore merciful, as your Father also is merciful.

Love your enemies; do good to them which hate you; bless them that curse you; and pray for them which despitefully use you.

When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, Himself shall reward thee openly.

And when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father

which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

RESPONSE.

THOU art my portion, O Lord: I have said that I would keep Thy words.

CONFESSION OF SIN.

I.

(*Invitation:*) After those days, saith the Lord, I will put My laws into their mind, and write them in their hearts: and their sins and their iniquities will I remember no more.

Having therefore this promise, dearly beloved, let us draw near with a true heart, in full assurance of faith, that we may obtain mercy, and find grace to help in time of need.

MOST Holy God! who art of purer eyes than to behold iniquity, who condemnest the ungodly,

impenitent, and unbelieving, but hast promised mercy through Jesus Christ unto all that repent and believe in Him: We confess that we were conceived in sin, and are by nature children of wrath, and have all sinned and come short of Thy glory. Thou hast revealed unto us Thy wonderful love in Christ, and offered us pardon and salvation in Him: but we have resisted Thy Spirit, and neglected so great salvation; we have run into temptations; and the sin we should have hated, we have committed in Thy sight, both secretly and openly, ignorantly and carelessly, rashly and presumptuously, against Thy promises, Thy mercies, and Thy judgments. Our transgressions are multiplied before Thee, and our sins testify against us; if Thou deal with us as we deserve, Thou wilt cast us away from Thy sight. Have mercy upon us, O God! be reconciled unto us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for Thy children, and give us the Spirit of Thy Son. Oh! make Thy face to shine upon Thy servants; save us from our sins, and from the wrath to come; make us a peculiar people unto Thee, zealous of Thy praise. We ask it in the Name of our blessed and only Redeemer. AMEN.

II.

(*Invitation:*) If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Let us therefore draw near with an humble and penitent heart, and acknowledge our sins before God.

WE are not worthy, O Lord! to come into Thy presence, by reason of our manifold offences. For we were conceived in sin, and in iniquity was every one of us born. All the days of our life we have continued to follow the corruption of our fleshly nature. If Thou, Lord, shouldst enter into judgment with Thy servants, just occasion hast Thou to punish not only this our mortal flesh, but our bodies and souls for ever. But Thou, O Lord! art a merciful God, a loving and favourable Father, to all that unfeignedly turn unto Thee from their sins. Wherefore we most humbly beseech Thee, for the sake of Christ, Thy Son, show Thy mercy upon us. Forgive us all our offences. Endue us with Thy Holy Spirit. Sanctify us wholly; and grant us Thy grace, that in all the days of our lives hereafter, we may study to serve and

please Thee, in word and in deed, through our only Lord and Master, Jesus Christ. AMEN.

III.

(*Invitation:*) Beloved, the Scriptures declare, He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

ALMIGHTY, Everlasting God! Father of our Lord Jesus Christ! Creator of all things, Judge of all men! We acknowledge and lament in Thy sight, that we were conceived and born in sin, and are prone to evil, and unfit for any good. We have broken Thy holy law, times and ways without number, by contempt of Thee and Thy Word, by distrust of Thy grace, and vain confidence in ourselves and in the world, by thoughts and works grievously offending Thy holy Majesty, and sinning against our neighbour. Thus have we buried ourselves more and more deeply in spiritual death. But we do earnestly repent, and are sorry for these our misdoings. Have mercy upon

us, most Gracious and Merciful Father, for the sake of Thy Son, Jesus Christ our Lord. Forgive us all that is past. Grant us and increase within us Thy Holy Spirit: who shall teach us penitently to acknowledge our sins, and being touched with lively sorrow, by true faith to obtain remission of them in Christ. So that daily dying unto sin, in newness of life we may serve and please Thee, to the glory of Thy Name and the edification of Thy Church: Through Jesus Christ our Lord. AMEN.

THANKSGIVING.

I.

MOST Glorious God! Accept, through Thy beloved Son, our thanksgiving for Thine unspeakable love and goodness. Thou art the Father of Mercies and the God of all Consolation, full of compassion, forgiving iniquity, transgression, and sin. For Thy glory Thou didst create us after Thine image; and when we forsook Thee, Thou didst not leave us in the hands of death, but didst so love the world as to give Thy Son to be our Saviour. We thank Thee for His death, that saveth us from death,

and for His life, that opened unto us the way to life. We thank Thee for the new and better Covenant; for Thy great and precious promises; that Thou hast given us eternal life in Christ; that we have the clear and sure revelation of Thy will in the Holy Scriptures; that Thou hast founded Thy Church upon Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. We thank Thee that Thou hast communicated to Thy ministers the Word of reconciliation; that by them Thou hast opened our eyes, and turned us from darkness unto light; that Thou hast adopted us to be Thy sons, and joint-heirs with Christ, and made us His members, and given us His Spirit. All Thy paths, O Lord! are mercy and truth to such as keep Thy covenant. Oh! continue Thy loving-kindness unto us, that we may rejoice and be glad in Thee all our days. Guide us by Thy counsel, and afterward receive us to Thy glory: where, with all the blessed host of heaven, we may behold, admire, and perfectly and joyfully praise Thee, our most glorious Creator, Redeemer, and Sanctifier, for ever and ever. AMEN.

II.

O LORD our God, we lift up our hearts unto Thee, in grateful acknowledgment of all Thy mercies. We praise Thee as the source of all blessing, full of compassion and goodness unto the children of men. We thank Thee that Thou hast formed us reasonable creatures, capable of knowing and serving Thee. We bless Thee for Thy preserving care over us, and for all our temporal enjoyments. Above all we praise Thee, O most Merciful Father, for Thy spiritual blessings in Christ Jesus; for the Holy Spirit and His influences; for the Covenant of Grace and all the precious promises thereof; for Thy Word, for the Gospel ministry, and all Thine ordinances. For these benefits we bless Thee, O God, the Father, the Son, and the Holy Ghost; our Creator, Redeemer, and Sanctifier. And now, Lord, we commit ourselves to Thee; we hope in Thy mercies, and we wait for Thy salvation. Accept our worship, and forgive our sins, in the Name of our crucified and exalted Redeemer, Jesus Christ: unto whom, with the Father and the Spirit of all Grace, be ascribed glory, honour, dominion, and praise, for ever and ever. AMEN.

III.

O GOD! Thy glory is great in all the Churches, and the praises of Thy Name resound in the assemblies of Thy saints. We thy servants would humble ourselves before Thee. We worship Thine infinite Majesty. We celebrate Thy wisdom, power, and goodness, that shine forth in the works of creation and redemption through Jesus Christ our Lord. We bless Thee for all temporal and spiritual good that we continually receive at Thy bountiful hands. But more especially, with all Thy people assembled this day, we praise Thee that Thou didst send into the world Thy Son to save us; and having delivered Him up for our offences, didst raise Him again for our justification; and through His glorious resurrection hast given us the blessed hope of everlasting life. O Lord! may these our thanksgivings come up with acceptance before Thy throne. Make us worthy at the last day to have part in the resurrection of the just, and the glory of the kingdom of heaven: whither Jesus the Forerunner is for us entered; where now He lives and reigns, and is worshipped and glorified, with Thee and the Holy Ghost, God blessed for ever. AMEN.

INTERCESSION.

I.

ALMIGHTY and most merciful Father, who by Thy holy Apostle hast taught us to make our prayers and supplications for all men: We beseech Thee to lead such as are yet ignorant, from error to the pure understanding of Thy truth; so that all mankind may learn, with one consent, to worship Thee their only God and Saviour. Give grace to all pastors and ministers of Thy holy Word, unto whom Thou hast committed the charge of Thy chosen people, that they may both in life and doctrine be found faithful, setting only before them Thy glory; and that by them all poor sheep that wander and go astray may be gathered and brought home to Thy fold.

And because the hearts of rulers are in Thy hand, we beseech Thee to guide and govern all those unto whom Thou hast committed the sword. Especially, O Lord! according to our bounden duty, we entreat Thee to bless those in authority in this land. Let Thy fatherly favour so preserve them, let Thy Holy Spirit so direct their minds, that they may execute their office to the maintenance of pure religion, and

the punishment of evil-doers, according to the precise rule of Thy holy Word.

And for that we be all members of the mystical Body of Christ Jesus, we make our requests unto Thee, O heavenly Father! for such as are afflicted with any cross or tribulation, as war, plague, famine, poverty, sickness, or any other kind of Thy chastisements, whether it be grief of body or unquietness of mind: that it may please Thee to give them patience and constancy, until Thou send them full deliverance out of all their woes.

And finally, O Lord! we most humbly beseech Thee to show Thy great mercies upon those our brethren, who may be persecuted, cast into prison, and condemned to death, for the testimony of Thy Truth: and though they be utterly destitute of all man's aid, yet let Thy sweet comfort never depart from them; but so inflame their hearts with Thy Holy Spirit, that they may boldly and cheerfully abide such trial as Thy godly wisdom shall appoint. And may all Thine afflicted people so serve and follow Thee, that at length, as well by their death as by their life, the kingdom of Thy Son Jesus Christ may increase and shine throughout the world.

These graces, O heavenly Father! and all others that Thou knowest to be expedient for us, and for all mankind, we ask in the Name of our Sovereign Master, Christ Jesus, Thy well-beloved Son: and for His sake also, we beseech Thee to grant us perfect continuance in the lively faith of Thy Universal Church, whereof we make our confession, saying:

I believe in God, etc.

II.

O MOST Holy, Blessed, and Glorious Trinity! Father, Son, and Holy Ghost! Three Persons and one God; our Creator, Redeemer, and Sanctifier; our Lord, our Governor, and Father! hear us, and have mercy upon us!

O Lord our Saviour! God and man; Who, having assumed our nature, by Thy sufferings, death, and burial, wast made a ransom to take away the sins of the world; who, being raised from the dead, ascended and glorified, art made Head over all things to the Church: We beseech Thee to hear us, and have mercy upon us. Make sure to us our calling and election, our unfeigned faith and repentance; that being justified and made the sons of God, we may

have peace with Him as our reconciled God and Father.

Let Thy Holy Spirit sanctify us, and dwell in our hearts, and cause us to deny ourselves, and to give ourselves entirely to Thee.

As the world was created for Thy glory, let Thy Name be glorified throughout the world. Let self-love, and pride, and vain-glory be destroyed. Make us to love Thee, fear Thee, and trust in Thee with all our hearts, and live to Thee.

Let all mankind subject themselves to Thee, their King. Let the kingdoms of the world become the kingdoms of the Lord, and of His Christ. Let atheists, idolaters, Mohammedans, Jews, and all ungodly people be converted. Send forth meet labourers into the harvest, preserve and bless them in their work, and let the Gospel be preached throughout all the world.

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholic faith and love. Cast out heresies and corruptions, heal divisions, let the strong receive the weak, and bear their infirmities.

Have mercy upon our rulers; let them fear Thee,

and be ensamples of piety and temperance, haters of injustice, covetousness, and pride, and defenders of the innocent. Let every soul be subject to the higher powers, and not resist; let them obey all in authority, not only for wrath, but for conscience' sake.

Give all Thy Churches able, holy, faithful Pastors, that may soundly and diligently preach Thy Word, and guide Thy flock in ways of righteousness and peace.

Keep us from atheism, idolatry, and rebellion against Thee; from infidelity, ungodliness, and sensuality; from security, presumption, and despair.

Keep us from murder and violence, and hurtful, passionate words and actions. Keep us from all uncleanness; from injustice, false witness, and deceit; from slander and uncharitable censure. Keep us from coveting any thing that is our neighbour's. Cause us to love Christ in His members with a pure and fervent love; to love our enemies, and to do good to all.

Give us needful sustenance, and contentment therewith. Bless our labours, and the fruits of the earth in their season; and send us such temperate weather as may tend thereunto. Deliver all Thy servants

from sickness, want, or other distresses, that would hinder them from Thy service. When we sin, restore us by true repentance and faith in Christ. May we loathe ourselves for our transgressions; forgive them all, and accept us in Thy well-beloved Son. Save us from the punishment that our sins deserve. Convert our enemies, persecutors, and slanderers. Cause us to watch against temptation, to resist and overcome the world, the flesh, and the devil. Defend us and all Thy people from the enmity and rage of Satan; and preserve us to Thy heavenly Kingdom.

For Thou only art the Universal King; all power is Thine in heaven and in earth; of Thee, and through Thee, and to Thee are all things; and the glory shall be Thine for ever. AMEN.

I believe in God, etc.

III.

O LORD our God, who hast commanded us to make prayers and supplications for all men: We present ourselves before Thy throne to offer up our requests in behalf of all classes and conditions of our race. Thou, Lord, who art the Maker and Father of mankind, we beseech Thee for the peace of the whole

world, and the salvation of all people. Deliver from their blindness the heathen, Mohammedans, and all unbelievers; and vouchsafe, according to Thy promises, to procure the conversion of Thine ancient people, the Jews: that all nations may know and worship Thee, and Jesus Christ whom Thou hast sent. King of kings, Lord of lords, we pray Thee for all rulers and other persons in offices of dignity and trust. Give the knowledge of Thyself to such as have it not: and impart Thy grace to them that know Thee, that they may use their authority to the furtherance of Thy glory. Especially we pray for those who are set in authority over us. Grant them long life and prosperity, wise counsel and good success. Bless the people of this commonwealth in all their interests, civil and religious. Diffuse among them the spirit of wisdom and understanding, the spirit of knowledge and the fear of Thy Name: that order and harmony may prevail, and that we may lead a quiet and peaceable life in all godliness and honesty.

We present to thee, O Lord, our prayers for the necessities of Thy holy Church spread abroad throughout the earth. Be pleased to protect, enlarge, and sanctify it more and more. Deliver the churches that

are persecuted. Remove the errors, scandals, and divisions that distract Christendom, and unite all Christians by the bonds of truth, of godliness, and of peace. Grant especially Thy blessings upon the churches of this land, and the churches in this place: bless the families composing them: cause righteousness, and all holy virtues, to flourish in our midst.

We pray Thee, O God, for all the pastors of Thy Church; sanctify them, enlighten them, and augment in them the gifts needful for the promotion of Thy kingdom, and the salvation of souls intrusted to their care. Raise up everywhere, and especially among ourselves, faithful, zealous, humble ministers, lovers of truth and of peace. And to this end impart Thy grace and Thy fear unto all that are preparing to serve Thee in the ministry of Thy Word.

O God of Mercy, have pity on the nations that are afflicted by war, or any other scourge; and upon all persons in any kind of suffering. We commend to Thy goodness the widows, the orphans, the poor, the strangers, the friendless; those that are journeying; those that endure persecution for Thy Gospel; all persons distressed or diseased in mind; the infirm, the sick, the dying; and especially our brethren who

are members of this church [and who desire our prayers]. Assist them in their several necessities, whether of body or of soul; and give them a happy issue out of all their troubles.

Lord, we beseech Thee for all Thy children: for all that seek Thee in sincerity of heart, and labour to promote their own salvation and that of their fellow-men; for all that are engaged in works of piety, and enterprises for the advancement of Thy Kingdom. Confirm those that are weak in the Faith; and to all that are yet in their sins, under condemnation of Thy law, give true repentance and conversion unto Thee.

Look favourably upon this community. Grant us always that which may be needful for our sustenance; and enable us to serve Thee with sobriety, thankfulness, and love. Deliver us from our sins; preserve us from wicked thoughts, from unbelief, hypocrisy, and whatever is opposed to Thy holy will. O Merciful God, prevent us ever by Thy grace, and further us continually by Thy Spirit; put in our minds right purposes and pure desires, perfect submission to Thy providence, fervent love to Thee, and charity that shall incline us to love and edify one another. Detach our hearts from this world of vanity, and help us

to raise them unto heaven, where our treasure is. So that living in watchfulness and prayer, we may spend our days in Thy peace, looking for the glorious appearing of our Lord: that when He shall come to judge the world, we may stand in Thy presence without shame.

Give ear, O Lord, unto the voice of those who have now offered up their prayers unto Thee: reject not the unworthy supplications of Thy servants; but grant us the blessings we have asked, and all other things necessary for us, in the Name of Jesus Christ our Lord: unto whom, with the Father, and the Holy Ghost, be honour and praise for ever. AMEN.

Lord! increase our faith.

I believe in God, etc.

THE

ORDER OF DIVINE SERVICE

ON

THE EVENING OF THE LORD'S DAY.

The congregation being assembled, let the Minister begin with the reading of one of these passages of Scripture, or some other, containing a promise of the Divine presence.

PREFACE.

THUS saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; on my servants and on my handmaidens I will pour out, in those days, of my Spirit: and it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

Where two or three are gathered together in My

name, saith the Lord, there am I in the midst of them; and whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Then let him add this

INVITATION.

HAVING therefore this promise, dearly beloved, let us draw near with a true heart, in full assurance of faith, and make known our requests unto God.

Or this:

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

INVOCATION.

ALMIGHTY God! who hast promised to be present with Thy people, and to grant their requests in the Name of Thy well-beloved Son, regard us, we humbly beseech Thee, with Thy favour, and for

the sake of Him who is our only Saviour and Mediator with Thee, fulfil Thy promise in our behalf; that our thoughts being lifted up, and our desires drawn forth unto Thee, we may render Thee acceptable worship: Through Jesus Christ, our Lord. AMEN.

Then let the Minister and people say together

THE LORD'S PRAYER.

OUR FATHER which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us day by day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

[Here may follow the reading of a selection from the Psalms, by the Minister and congregation alternately, where such is the practice.]

Then the singing of a

PSALM,

Or Hymn, of Praise and Thanksgiving.

Next the

READING OF HOLY SCRIPTURE

out of the Old and New Testaments.

[See the Table of Portions of Scripture to be read in Public Worship.]

Then the following prayer:

THE LITANY.

O GOD the Father of Heaven, have mercy upon us.

O God the Son, Redeemer of the world, have mercy upon us.

O God the Holy Ghost, have mercy upon us.

Be merciful unto us, and spare us, O Lord.

Be merciful unto us, and deliver us, O Lord.

From all sin, from all error, from all evil, from the wiles of the devil: deliver us, O Lord.

From dying suddenly and unprepared; from pestilence and famine, from war and slaughter, from sedition and conspiracy, from lightning and tempest, from everlasting death: deliver us, O Lord.

By the mystery of Thy holy Incarnation, by Thy holy Nativity, by Thy Baptism, Fasting, and Temptations: deliver us, O Lord.

By Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy Death and Burial, by Thy Resurrection and Ascension, by the coming of the Holy Ghost the Comforter: deliver us, O Lord.

In all time of our tribulation, in all time of our felicity, in the hour of death, in the day of judgment: deliver us, O Lord.

We sinners beseech Thee to hear us:

That it may please Thee to rule and govern Thy holy Church Universal.

That it may please Thee to preserve in soundness of word and holiness of life, all pastors and ministers of Thy Church.

That it may please Thee to remove all sects and scandals.

That it may please Thee to bring back into the way of truth all such as wander and have been led astray.

That it may please Thee to crush Satan under our feet.

That it may please Thee to send forth faithful labourers into Thy harvest.

That it may please Thee to grant the increase of Thy Word and the fruit of Thy Spirit unto all that hear.

That it may please Thee to raise the fallen, and strengthen those that stand.

That it may please Thee to console the weak-hearted, and succour the tempted.

That it may please Thee to give peace and concord unto all rulers and governors.

That it may please Thee to guide and protect our chief magistrate, with all his counsellors.

That it may please Thee to bless and preserve our people, and all in authority among us.

That it may please Thee to look upon the afflicted, and those that are in danger; and to comfort them.

That it may please Thee to succour all women in the perils of child-birth.

That it may please Thee to cherish and protect young children, and sick persons.

That it may please Thee to defend and suitably provide for the orphans and widows.

That it may please Thee to grant freedom unto captives.

That it may please Thee to have mercy upon all men.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to convert them.

That it may please Thee to give and preserve the fruits of the earth.

That it may please Thee to grant all these our requests.

We beseech Thee to hear us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

Lord, deal not with us according to our sins, neither reward us according to our iniquities.

O God, Merciful Father, who despisest not the groans of the contrite, nor rejectest the desire of the sorrowful: Be favourable to our prayers, which, in our afflictions that continually oppress us, we pour out before Thee; and graciously hear them; that those things which the craft of the devil or of man worketh against us, may be brought to nought, and by the counsel of Thy goodness be scattered; that being hurt by no persecutions, we may ever give thanks unto Thee in Thy holy Church: Through Jesus Christ our Lord.

O God, from whom all holy desires, all good counsels, and all just works proceed: Give unto Thy servants that peace which the world can not give; that both our hearts may be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may, by Thy protection, pass our time in rest and quietness: Through Jesus Christ our Lord. AMEN.

After this prayer, let a hymn be sung before the

SERMON.

At the conclusion of which, the following prayer, or the like in effect.

CLOSING PRAYER.

ALMIGHTY God, we humbly beseech Thee that the good seed of Thy Word, now sown among us, may take such deep root, that neither the burning heat of affliction may cause it to wither, nor the cares of this world choke it, but that, as seed sown in good ground, it may bring forth fruit to Thy praise. And because for our infirmity we can do nothing without Thy help, and Thou knowest how many and sore temptations surround us: Let Thy strength, O Lord, sustain our weakness; let Thy grace defend us from all assaults of evil; increase our faith, that we may never swerve from Thy commandment; augment in us hope and love; and may no hardness of heart, no hypocrisy, no lusts of the flesh, no enticements of the world, cause us to wander from Thy ways. Grant this, O Lord, for the sake of our Advocate and Redeemer, Jesus Christ. AMEN.

Then let a hymn be sung, after which the congregation shall be dismissed with the

BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

OTHER FORMS

FOR THE

EVENING SERVICE ON THE LORD'S DAY.

INVOCATION.

I.

O ETERNAL, Almighty, and most Gracious God! Heaven is Thy throne, and earth is Thy footstool: holy and reverend is Thy Name. We sinners are bold, through our blessed Mediator, to present ourselves and our supplications before Thee. Receive us graciously, help us by Thy Spirit, let Thy fear be upon us, let Thy Word come unto us in power, and be received in love; cause us to be fervent in prayer, and joyful in Thy praises, and to serve Thee this day without distraction, that we may find it good for us to draw near unto Thee: Through Jesus Christ our Lord.

Our Father, etc.

II.

ETERNAL and Invisible God! Infinite in power, wisdom, and goodness, dwelling in the light

which no man can approach, yet dwelling also with the humble and contrite, and taking pleasure in Thy people: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest by the blood of Jesus. Behold us at Thy footstool. Despise us not, though unworthy; put Thy fear into our hearts, that with reverence we may serve Thee; write Thy laws in our minds, and let us all be taught of Thee. So may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, through Jesus Christ our Redeemer.

Our Father, etc.

GENERAL PRAYER,

Instead of the Litany.

I.

ALMIGHTY God, Most Merciful Father! We do not present ourselves before Thy Majesty trusting in our own merits or worthiness, but in Thy manifold mercies. Thou hast promised to hear our prayers and to grant our requests, in the Name of Thy beloved Son Jesus Christ our Lord: Who also hath commanded us to assemble in His Name, with full assurance that He will be with us, and, as our Mediator

and Advocate, obtain all things expedient for our good. Therefore we beseech Thee, Most Merciful Father! turn Thy loving countenance toward us; impute not unto us our manifold offences, whereby we justly deserve Thy wrath; but rather receive us to Thy mercy for Jesus Christ's sake. Accept His death and passion for all our trespasses. In Him alone Thou art well-pleased; and through Him Thou canst not be offended with us. And having of Thy compassion chosen us to be heirs with Him of that immortal Kingdom prepared for us before the foundation of the world: We beseech Thee to increase our faith and knowledge, and to lighten our hearts with Thine Holy Spirit; that we may live in godly conversation, and integrity of life.

And because Thou hast bidden us pray for one another, we make request, O Lord! not only for ourselves, and others whom Thou hast called to the apprehension of Thy will, but for all people and nations of the world. As they know by Thy wonderful works that Thou art God over all, so by Thy Holy Spirit may they learn to believe in Christ, their only Saviour and Redeemer. But since they cannot believe except they hear, nor hear but by preaching, and

none can preach except they be sent: Raise up, O Lord! faithful distributors of Thy Mysteries, who, setting aside all worldly considerations, may both in their life and in their doctrine seek only Thy glory. Maintain Thy cause against all opposition; and strengthen all Thy servants: let not our sins and wickedness prove a hindrance to the spread of Thy Truth; but speedily, O Lord! regard the afflictions of Thy Church; and make haste to save us. Arise, O Lord! and let Thine enemies be ashamed; let them flee from Thy presence that hate Thy holy Name; let the groans of the prisoners come up before Thee; and preserve by Thy power such as are appointed to die. Let not Thy foes triumph to the end; but let them understand that against Thee they fight; behold and defend the vine that Thy right hand hath planted; and let all nations see the glory of Thine Anointed. Let Thy mighty hand and outstretched arm be ever our defence; Thy mercy and loving-kindness in Christ our salvation; Thy true and holy Word our instruction; Thy grace and Holy Spirit our consolation, unto the end. Grant these our requests, O Father! and all other things needful for us and Thy whole Church; according to Thy promise in Jesus Christ our Lord:

unto whom, with Thee and the Holy Ghost, be all honour and glory, world without end. AMEN.

II.

ALMIGHTY God, our Heavenly Father! We invoke Thy Name, and beseech Thee to turn away Thy face from our manifold sins and transgressions, whereby we have not ceased to draw Thine anger upon us. And because we are most unworthy to appear before Thy sovereign Majesty, be pleased to regard us only in Thy well-beloved Son Jesus Christ; accepting the merits of His death in satisfaction for all our offences, that by His atonement we may become well-pleasing in Thy sight. Pour upon us Thy Holy Spirit, illuminating our minds in the true understanding of Thy Word; and bestow upon us grace, that receiving Thy Truth into our hearts with humility and fear, we may be led to put all our trust in Thee only, and live in Thy service and worship, to the glory of Thy holy Name. These benefits we ask, not only for ourselves, but also for all people and nations on the earth. Bring back, O Lord, into the right way of salvation, all poor captives of ignorance and false doctrine. Raise up true and faithful ministers of the

Word, who shall seek not their own ease and ambition, but the exaltation of Thy Name, and the safety of Thy flock. Remove and scatter all sects, heresies, and errors, which are the nurseries of strife and dissension in Thy Church; and may all Thy people be of one mind, and live in brotherly union. Rule Thou and govern with Thy Spirit all kings, princes, and magistrates, who hold the administration of the sword; that their dominion may be exercised, not in avarice, cruelty, and oppression, or any other evil and inordinate affection, but in all justice and uprightness. May we also, living under them, pay them due honour and reverence, and lead quiet and peaceable lives, in all godliness and honesty. Comfort all distressed and afflicted persons, whom Thou dost visit with any kind of cross or tribulation; the nations whom Thou dost chasten with war, pestilence, famine, or any other plague; and all men whom Thou dost afflict with poverty, imprisonment, sickness, banishment, or any other distress of body or infirmity of mind. Grant them firm patience under their trials, and speedily bring them out of their afflictions. Confirm and strengthen all Thy faithful children, who in any place are suffering persecution for the testimony of Thy heavenly Truth. Give them

stedfast constancy; console them; suffer not the rage of rapacious wolves to prevail against them; but enable them to glorify Thy Name, as well in life as in death. Preserve and defend all Thy Churches which at this day are labouring and fighting for the testimony of Thy blessed Name. Defeat and overturn all the counsels of their enemies, their machinations and devices. So may Thy glory be revealed, and the Kingdom of our Lord Jesus Christ more and more increased and promoted. All this we ask of Thee in the name of our Sovereign Lord and Master, Jesus Christ. AMEN.

III.

(Paraphrase of the Lord's Prayer.)

OUR Father which art in heaven! We draw near to Thee with assured confidence through Thy beloved Son; earnestly beseeching that Thy great and holy Name may be glorified in every place. Extend Thy dominion over all the earth: leading Thy people by the sceptre of Thy Word, and the power of Thy Spirit: and confounding all Thine enemies by the might of Thy justice and Thy truth. Be pleased to rule over and conduct us; that we may daily learn more and more to submit ourselves to Thy Majesty, as

our Governor and King. Destroy every power and principality opposed to Thy glory, until Thy Kingdom be perfectly established, and Thou appear for judgment in the person of Thy Son. Great God! make us able and willing to render Thee true and perfect obedience on earth, as do Thy heavenly angels, that seek only to execute Thy commands. Thus may Thy will without contradiction be fulfilled; and all men submit to Thee, renouncing their own purposes, and all the affections of the flesh.

Grant also, good Lord! that we, walking in the fear and love of Thy holy Name, may through Thy goodness be nourished day by day; and receive at Thy hands all things expedient and necessary for us, that we may use Thy gifts in quietness and peace. And observing Thy care of us, may we better acknowledge Thee to be our Father, expect all benefits at Thy hands only; and withdrawing our confidence from creatures, place it wholly in Thy favour and Thy love.

And because in this mortal life we are prone to wander from the right way, and do continually come short of our duty: We beseech Thee, Lord! forgive our faults, by which we have deserved Thy chastise-

ment; deliver us from that everlasting death unto which we are justly exposed; impute not unto us the evil that dwells within us: and even so may we, according to Thy command, forgive the trespasses of others, and do good unto our enemies, rather than seek their hurt.

Finally, O Lord! Vouchsafe to uphold us henceforth by Thy power, lest we fall through the weakness of the flesh. And since of ourselves we are frail, and beset with foes, the world, the flesh, and the devil, that cease not to war against us: Be pleased to fortify us with Thy Spirit, and arm us with Thy grace; may we withstand all manner of temptation, and gain full victory in our spiritual warfare; so that at last we may triumph eternally in Thy Kingdom, with our Sovereign Head and Captain, Jesus Christ Thy Son. AMEN.

IV.

O LORD our God, Father Everlasting and full of compassion! Hear from the heavens our prayers and supplications, which we pour forth before Thy throne. In the multitude of Thy mercies Thou hast not only created us reasonable creatures, but also of Thine inestimable goodness Thou hast sent the great

Angel of the Covenant, our Lord Jesus Christ, to redeem us. By Him Thy wrath is taken away, the Law is satisfied, the power of death, of hell, and of Satan is broken. Behold, when we lay in the shadow of death, in fearful darkness of the soul, Thou madest the light of Thy Gospel to shine upon us, showing us the way to life everlasting. With these spiritual benefits, it hath pleased Thee to continue temporal blessings. Thou hast been our hope, our fortress, and our God. Thou hast covered us with Thy feathers, and under Thy wings Thou hast made us to trust. Grant us, O Merciful Father, thankful hearts for these Thy manifold favours. Open our mouths to sound forth Thy praise, and offer the sacrifice of thanksgiving, wherein Thou dost delight. And we most humbly beseech Thee, give us unfeigned repentance for our past unthankfulness to Thee; create in us new hearts, work in us sorrow for our sins, and hatred of the same, and a hearty love unto Thy righteousness: that we, being not conformed unto this wicked world, but making Thy will the order of our life, may offer ourselves up a living sacrifice unto Thee, consecrating to Thy glory both body and soul, with all our powers.

Preserve us, good Lord, from the thraldom of sin and the bondage of unbelief. Continue the light of Thy glorious Gospel among us. Purge our land of all violence, uncleanness, oppression, and every other evil that defiles Thine inheritance. Arm us Thy servants with Thy power, to strive against Satan, the flesh, and the world, and all things that would beguile us from our allegiance unto Thee: That, walking in Thy paths, and obeying Thy blessed ordinances, we may end our lives to the honour of Thy Name, and attain that immortality and crown of glory laid up for Thine elect in Jesus Christ, the God of immortality and the King of glory. AMEN.

CLOSING PRAYER.

I.

WE most humbly beseech Thee, O Father of Mercy, for Jesus Christ Thy Son's sake, that as Thou hast caused the light of Thy Word clearly to shine among us, and hast plainly instructed us by the external Ministry in the right way of salvation: So it may please Thee inwardly to move our dull hearts; and by the power of Thy Holy Spirit to write and seal in them that holy fear and reverence which Thou requir-

est of Thy chosen. Grant us faithful obedience to Thy holy will, together with the sense that our sins are fully purged and freely remitted, by that One Sacrifice which alone is acceptable to Thee; the obedience, death, and mediation of Thy Son, our sovereign Lord, our only Shepherd and High Priest, Jesus Christ; to whom with Thee and with the Holy Ghost, be all honour and glory, world without end. AMEN.

II.

O GOD, who hast given us Thy Holy Scriptures for our instruction, we beseech Thee by Thy grace to enlighten our minds and cleanse our hearts; that we, having read, heard, and meditated upon them, may rightly understand and heartily embrace the things Thou hast revealed. Give efficacy to the preaching of the Gospel, that through the operation of the Holy Ghost, this good seed may be received into our hearts as into good ground; and that we may not only hear Thy Word but keep it, living in conformity with Thy precepts; so that we may finally attain everlasting salvation, through Jesus Christ our Lord. AMEN.

III.

O HEAVENLY Father! Thy Word is perfect, converting the soul; a sure testimony, making wise the simple; enlightening the eyes of the blind; and a powerful mean of salvation for all that believe. Help us, Thine unworthy servants, whether we teach, or whether we be taught, to learn of Thee. We are blind by nature, wholly incapable of doing any good; and Thou wilt help none but those that are of a broken and contrite heart. We beseech Thee to enlighten our understanding with Thy Holy Spirit, and give us a meek heart, free from all haughtiness and carnal knowledge; that, hearing Thy Word, we may rightly understand it, and rule our lives accordingly. Be graciously pleased to convert all those who yet stray from Thy truth; that we, together with them, may unanimously serve Thee in holiness and righteousness all the days of our life. We ask all things for the sake of Jesus Christ our Lord: To whom, with Thee and the Holy Ghost, be all honour and praise evermore. AMEN.

THE

MANNER OF CELEBRATING

THE SACRAMENT OF

THE LORD'S SUPPER.

THE MANNER OF CELEBRATING THE SACRAMENT OF THE LORD'S SUPPER.

"The Communion, or Supper of the Lord, is to be celebrated frequently; but how often, may be determined by the Minister and Eldership of each congregation, as they may judge most for edification.

"The ignorant and scandalous are not to be admitted to the Lord's Supper.

"It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that either then, or on some day of the week, the people should be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast."

The service may be introduced by the singing of a Sacramental Hymn, followed by this prayer:

INVOCATION.

ALMIGHTY God! whose well-beloved Son hath once offered up His body and blood on the Cross for the remission of our sins, and now vouchsafes them for our meat and drink unto life eternal: Grant us grace with pure hearts and fervent desires to accept this great blessing at Thy hands. May we by lively faith partake of His body and blood, yea, of Himself, true God and man, that only bread from

heaven, that giveth life unto our souls. Suffer us no longer to live unto ourselves, according to the inclinations of a corrupt and sinful nature; but may He live in us, and lead us to the life that is holy, blessed, and unchangeable for ever. Thus may we be partakers of the new and everlasting Testament, which is the Covenant of grace. And thus assure us of Thy willingness ever to be our gracious Father; not imputing to us our sins, but as Thy beloved heirs and children, providing us with all things needful for our good, that both by our works and words we may magnify Thy Name. Fit us, O heavenly Father! at this time so to celebrate the blessed remembrance of Thy beloved Son. Enable us profitably to contemplate His love, and show forth the benefits of His death; that receiving fresh increase of strength in Thy faith, and in all good works, we may with greater confidence call Thee our Father, and evermore rejoice in Thee: Through Jesus Christ our Redeemer. AMEN.

THE CREED.

To be said by the Minister and People.

LET us now make profession of our faith in the doctrine of the Christian religion, wherein we

do all purpose, by the grace of God, to live and to die.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

"Then the Minister shall show that this is an ordinance of Christ; by reading the words of institution, either from one of the evangelists, or from 1 Cor. xi.; which as to him may appear expedient he may explain and apply: that it is to be observed in remembrance of Christ, to show forth His death till He come; that it is of inestimable benefit, to strengthen His people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith and holy resolution; and to beget peace of conscience, and comfortable hopes of eternal life.

"He is to warn the profane, the ignorant, scandalous, and those that secretly indulge themselves in any known sin, not to approach the Holy Table. On the other hand, he shall invite to this Holy Table such as, sensible of their lost and helpless state by sin, depend upon the Atonement of Christ for pardon and acceptance with God; such as, being instructed in the Gospel doctrine, have a competent knowledge to discern the Lord's Body, and such as desire to renounce their sins, and are determined to lead a holy and godly life."

THE WORDS OF THE INSTITUTION.

ATTEND to the words of the institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also, He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

THE EXHORTATION.

WE have heard, brethren, after what manner our Lord celebrated the Supper among His disciples; and have seen that those who are not of the company of the faithful, may not approach this feast. Wherefore, in compliance with this rule, in the Name and by the authority of our Lord Jesus Christ, I warn all idolaters, blasphemers, despisers of God, heretics, all that are rebellious, seditious, contentious, injurious, and all that lead corrupt and wicked lives, to abstain from this Table, lest they pollute the sacred food which our Lord gives only to His people. Let each of you, then, according to St. Paul's exhortation, examine and prove his own conscience, to know whether he have true repentance, and sorrow for his sins; whether he desires to lead henceforth a holy and godly life; above all, whether he puts his whole trust in the mercy of God, and seeks his whole salvation in Jesus Christ; and renouncing all enmity and malice, doth truly and honestly purpose to live in harmony and brotherly love with his neighbour.

If we have this testimony in our hearts before God, we may not doubt that He adopts us for His children,

and that our Lord Jesus addresseth to us His word, admitting us to this Table, and presenting us with this holy Sacrament, which He designs for His followers alone. And although we may be conscious of many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we have not given ourselves to serve God with such zeal as we are bound to do, but have daily to battle with the lusts of our flesh: Yet, since the Lord hath been graciously pleased to print His Gospel upon our hearts, and hath enabled us to resist unbelief; and hath given us an earnest desire to renounce our own thoughts, and follow His righteousness and His holy commandments: Therefore we rest assured, that these remaining sins and imperfections do not prevent us from being received of God, and made worthy partakers of this spiritual food. For we do not come to this Supper to testify hereby that we are perfect and righteous in ourselves: but, on the contrary, seeking our life in Jesus Christ, we acknowledge that we lie in the midst of death. Let us, then, regard this Sacrament as a medicine for those who are spiritually diseased; and consider, that all the worthiness our Lord requires, is, that we truly know ourselves,

be sorry for our sins, and find our pleasure, joy, and satisfaction in Him above.

First, then, we should believe this promise, which Christ, who is Infallible Truth, has pronounced with His own lips: That He is truly willing to make us partakers of His own body and blood, in order that we may wholly possess Him, that He may live in us, and we in Him. And although you see here only the Bread and Wine, doubt not that He will accomplish spiritually in your souls all that He outwardly exhibits by these visible signs: He will manifest Himself to be the heavenly Bread, to feed and nourish you unto eternal life. Be not unthankful for the infinite goodness of your Lord, who displays at this Table the riches of His love, to distribute them among you. For, in giving Himself to us, He testifies that all He has is ours. Let us also receive this Sacrament as a pledge, that the virtue of His death and passion is imputed unto us for righteousness; even as though we had suffered in our own persons the penalty of our guilt. Let no man perversely draw back, when Jesus gently invites him by His Word. But, considering the dignity of His precious gift, let us present ourselves to Him with fervent zeal, that He

may make us capable of receiving His proffered grace.

And now to this end lift up your minds and hearts on high, where Christ abideth in the glory of His Father, whence we expect His coming at our redemption. Dwell not on these earthly and corruptible elements, which we see present to our eyes, and feel with our hands, to seek Him in them, as though He were enclosed in the bread or in the wine. Be satisfied to have this bread and this wine for witnesses and signs; seeking spiritually the truth where God's Word hath promised that we shall find it. For then only shall our souls be disposed to receive food and life from His substance, when they shall be thus raised above all worldly things, even unto heaven, and enter into the kingdom of God, where He dwells.

"The table on which the elements are placed being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in their seats before it,) in the presence of the Minister: let him set the elements apart, by prayer and thanksgiving."

THE CONSECRATING PRAYER.

LORD God! Father of our Lord Jesus Christ! Thou who art infinite goodness, and perfect love! We bring to Thee the sacrifice of our praise, and the

offering of our thanks, for Thine inestimable gift in sending Thy Son into the world; for delivering Him up to die for us all; and for inviting us to participate in the fruits of His atonement, at the Table of this holy feast. Lord! what are we, to receive such priceless benefits at Thy hand? or how shall we worthily show forth our gratitude to Thee? The heavens and the earth, O Lord! are full of the tokens of Thy bounty: but especially dost Thou manifest Thy love, in that while we were yet sinners, Christ died for us. Accept, O Lord our God! the homage of Thine adoring people. And grant that we, partaking of this holy Sacrament, to which we are welcomed by Thy grace, may now join ourselves by the bonds of living faith and true holiness to our Saviour: so that we may not henceforth live unto ourselves, but that He may live in us, and lead us to that blessed life that shall have no end.

Father of Mercies! who didst not spare Thine only-begotten Son, but deliveredst Him to death for us all; and hast brought us into fellowship with Him, that we might obtain everlasting life: We Thy servants, with a lively sense of Thy precious gift, do now consecrate ourselves entirely unto Thee. We present to Thee our

bodies, and our souls, in a living and holy sacrifice. And since Thou hast loved us so much, we acknowledge ourselves constrained to love one another. Impress our hearts, O God! with these holy inclinations: that so celebrating the remembrance of Thy dear Son, our faith may grow strong, our charity increase, our sanctification advance and be made complete, until we be meet for the inheritance of Thy saints in light everlasting. Hear us, O Father of Mercies! we ask all in the Name of Thy well-beloved Son, Jesus Christ our Lord: unto whom, as unto Thee, and the Holy Ghost, one God, be honour, praise, and glory, now, henceforth, and for ever. AMEN.

"The Bread and Wine being thus set apart by prayer and thanksgiving, the Minister is to take the Bread and break it, in the view of the people, saying:

OUR Lord Jesus Christ, on the same night in which He was betrayed, having taken bread, and blessed and broken it, gave it to His disciples; as I, ministering in His Name, give this bread unto you: saying, [*here the bread is to be distributed,*] Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

"After having given the Bread, he shall take the Cup, and say:

AFTER the same manner our Saviour also took the cup; and having given thanks, as hath been done in His Name, He gave it to the disciples; saying, [*here the cup is to be given,*] This cup is the new testament in My blood, which is shed for many, for the remission of sins: drink ye all of it. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

"The Minister himself is to communicate, at such time as may appear to him most convenient."

SENTENCES,

Which may be repeated by the Minister, at intervals of silence, during the participation.

THE Bread which we break, is the communion of the Body of Christ.

I am the Bread of life, saith Jesus: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

The Son of Man came, to give His life a ransom for many.

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

He was oppressed, and He was afflicted; yet He opened not His mouth.

Surely He hath borne our griefs, and carried our sorrows.

Behold the Lamb of God, which taketh away the sin of the world.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief.

Come unto Him, all ye that labour and are heavy laden, and He will give you rest. Take His yoke upon you, and learn of Him: for He is meek and lowly in heart: and ye shall find rest unto your souls.

And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed at His coming.

THE Cup of Blessing which we bless, is the communion of the Blood of Christ.

I am the Vine, saith Jesus, ye are the branches; abide in Me and I in you.

Greater love hath no man than this, that a man lay down his life for his friends: ye are My friends, if ye do whatsoever I command you.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

We know that when He shall appear, we shall be like Him: for we shall see Him as He is.

It is a faithful saying, If we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him.

Fear not, little flock: it is your Father's good pleasure to give you the Kingdom.

Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him.

Yet a little while, and He that shall come will come, and will not tarry. Even so, come, Lord Jesus.

"Then the Minister is to pray and give thanks to God.

THANKSGIVING.

HEAVENLY Father! we give Thee immortal praise and thanks, that upon us poor sinners Thou hast conferred so rich a benefit, as to bring us into the communion of Thy Son Jesus Christ our Lord. Him having delivered up to death for us, Thou hast given for our food and nourishment unto eternal life. Now also grant us grace, that we may never be unmindful of these things; but carrying them about engraven on our hearts, may advance and grow in that faith which is effectual unto every good work. Thus may the rest of our lives be ordered and followed out to Thy glory, and the good of our fellow-men: Through Jesus Christ our Lord: Who with Thee, O Father! and the Holy Ghost, liveth and reigneth in the unity of the Godhead, world without end. AMEN.

"The collection for the poor, and to defray the expense of the elements, may be made after this; or at such other time as may seem meet to the eldership."

SENTENCES,

Which may be read during the collection for the poor.

REMEMBER the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

Ye know the grace of our Lord Jesus Christ, that,

though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

To do good and to communicate forget not: for with such sacrifices God is well pleased.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Remember the words of the Lord Jesus, how He said, Ye have the poor with you always, and whensoever ye will ye may do them good.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the Household of Faith.

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister.

Thanks be to God for His unspeakable gift.

"Now let a Psalm or Hymn be sung, and the congregation dismissed, with the following, or some other Gospel"

BENEDICTION.

NOW the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. AMEN.

OTHER FORMS

FOR THE

CELEBRATION OF THE LORD'S SUPPER.

I.

EXHORTATION.

DEARLY BELOVED in the Lord, forasmuch as we are now assembled to celebrate the holy Communion of the body and blood of our Saviour Christ, let us consider these words of St. Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and to drink of that cup. For, as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us: So is the danger great if we receive the same unworthily; for then we be guilty of the body and blood of Christ our Saviour;

we eat and drink our own condemnation, not discerning the Lord's body; we kindle God's wrath against us, and provoke His punishment upon us.

And, therefore, in the Name, and by the authority of the Eternal God, and of His Son Jesus Christ, I separate from this Table all blasphemers of God, all idolaters, all that be in malice or envy, all persons disobedient to father or mother, and finally all such as live a life directly fighting against the will of God: charging them, as they will answer in the presence of Him who is the righteous Judge, that they presume not to profane this most holy Table.

And yet this I pronounce not to exclude any penitent person, how grievous soever his sins before have been, so that he feel in his heart unfeigned repentance for the same: but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection than they can in this present life attain. For, albeit we feel in ourselves much frailty and wretchedness, as that we have not faith so perfect and constant as we ought, being many times ready to distrust God's goodness, through our corrupt nature; and also that we are not so thoroughly given to serve God, neither

have we so fervent a zeal to set forth His glory, as our duty requireth; feeling still such rebellion in ourselves, that we have need daily to fight against the lusts of the flesh: yet, nevertheless, seeing that our Lord hath dealt thus mercifully with us, that He hath printed His Gospel in our hearts, so that we are preserved from falling into despair and unbelief; and seeing that He hath endued us with a will and desire to renounce and withstand our own affections, with a longing for His righteousness, and the keeping of His commandments: We may be now right well assured, that these failures and manifold imperfections shall be no such hindrance against us, as that He should not accept us, and count us worthy to come to His spiritual Table. For the end of our coming is not to protest that we are just and upright in our lives; but contrariwise, we come to seek our life and perfection in Jesus Christ; acknowledging in the meantime that of ourselves we are children of wrath and condemnation.

Let us then consider this Sacrament as a precious medicine for all poor sick creatures, a comfortable help for weak souls; and that our Lord requireth no other worthiness on our part, than this: that we unfeignedly

acknowledge our sinfulness and imperfection. Then to the end that we may be worthy partakers of His merits and most comfortable benefits, which is the true eating of His flesh and drinking of His blood, let us not suffer our minds to wander about the consideration of these earthly and corruptible things, which we see present to our eyes and feel with our hands; to seek Christ bodily present in them, as if He were enclosed in the bread and wine, or as if these elements were turned and changed into the substance of His flesh and blood. But as the only way to dispose our souls to receive nourishment, relief, and quickening by His substance, let us lift up our minds by faith above all things worldly and sensible, and thereby enter into heaven, that we may find and receive Christ where He dwelleth undoubtedly, very God and very man, in the incomprehensible glory of His Father: to Whom be all praise, honour, and glory, now and for ever. AMEN.

CONSECRATING PRAYER.

O FATHER of Mercy, and God of all consolation! Thou whom all creatures acknowledge and confess as Governor and Lord: It becomes us,

the workmanship of Thy hands, at all times to reverence and magnify Thy holy Majesty: for that Thou hast created us in Thine image; but chiefly that Thou hast delivered us from everlasting death and condemnation, whereunto we were drawn by means of sin: from the bondage whereof neither man nor angel was able to set us free. And we do praise Thee, O Lord! that rich in mercy, and infinite in goodness, Thou has provided our redemption to stand in Thine only and well-beloved Son: Whom of very love Thou didst give to be made man like unto us in all things, sin excepted; in His body to receive the punishment of our transgression; by His death to make satisfaction to Thy justice; and through His resurrection to destroy him that was the author of death, and so to bring again life to the world, from which the whole offspring of Adam most justly was exiled.

O Lord! we acknowledge that no creature is able to comprehend the length and breadth, the depth and height, of that Thy most excellent love: which moved Thee to show mercy where none was deserved; to promise and give life where death hath gotten the victory; to receive us again into Thy favour, when we

could do nothing but rebel against Thy law. O Lord! the blind dulness of our corrupt nature will not suffer us sufficiently to weigh these Thy most ample benefits. Yet, nevertheless, at the command of Jesus Christ our Lord, we present ourselves at this His Table, which He hath left to be used in remembrance of His death, until His coming again: to dedicate ourselves unto His service, renewing our vows, and engaging henceforth to obey His will; to declare and witness before the world, that by Him alone Thou dost acknowledge us Thy children; that by Him alone we have access to Thy throne of grace; that by Him alone we are brought into His spiritual Kingdom, to eat and drink at His Table; with Whom we have our conversation even now in heaven; and by Whom our bodies shall be raised up again from the dust, and shall be placed with Him in that endless joy, which Thou, O Father of Mercy! hadst prepared for Thine elect before the foundation of the world was laid. And these most inestimable benefits, we acknowledge to have received of Thy free mercy and grace, by Thine only-begotten Son Jesus Christ our Lord: for the which, therefore, we, Thy congregation, moved by Thy Holy Spirit, will render all thanks, praise, and glory, for ever and ever. AMEN.

THANKSGIVING.

MOST Merciful Father! we render Thee all praise, thanks, and glory, for that it hath pleased Thee, of Thy great mercies, to grant us, miserable sinners, so excellent a gift, as to receive us into the fellowship and company of Thy dear Son Jesus Christ our Lord: Whom Thou hast delivered to death for us, and given as our needful food and nourishment unto everlasting life. And now we beseech Thee also, Heavenly Father! to grant our prayer, that Thou wilt never suffer us to forget these worthy benefits; but rather imprint and fasten them surely in our hearts, that we may grow and increase daily more and more in that true faith, which is continually exercised in all manner of good works. Confirm us, O Lord! that we may stand immoveable in the profession of Thy Name, to the advancement of Thy glory, who art God over all things, blessed for ever. So be it. AMEN.

II.

EXHORTATION.

YOU are invited hither, dear Brethren, to be guests at this holy Table, by the Lord's command; to receive the greatest mercy, and to perform the greatest

duty. On Christ's part all things are made ready. The feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for you that have so oft neglected and abused mercy: a feast of the body and blood of Christ, free to you, but dear to Him. You were lost, and in the way to be lost for ever; when by the greatest miracle of condescending love, He sought and saved you. You were dead in sin, condemned by the law, the slaves of Satan; there wanted nothing but the executing stroke of justice to have sent you into endless misery: when our Redeemer pitied you in your blood, and shed His own to wash and heal you. He suffered who was offended, that the offender might not suffer. He cried out on the cross, My God, my God, why hast Thou forsaken me? that we, who had deserved it, might not be everlastingly forsaken. He died, that we might live. O, how should this mercy of redemption affect you! See here Christ dying, in this holy representation! Behold the sacrificed Lamb of God, that taketh away the sin of the world. It is His will to be thus frequently crucified before our eyes. O, how should we be covered with shame, and loathe ourselves, who have both procured the death of Christ by sin, and sin-

ned against it. And how should we all be filled with joy, who have such mysteries of mercy opened, and so great salvation freely offered to us. O, then, hate sin. O, love this Saviour. See that you come not hither without a desire to be more holy; nor with a purpose to go on in wilful sin. Be not deceived, God is not mocked. But if you heartily repent, and consent to the covenant, come, and welcome. We have commission from Christ to tell you that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christ's, upon His covenant terms: but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent, and stayed for you so long, and gave you your repentance, your willingness, and desire. Question not then His willingness, if you are willing: it is Satan and unbelief that would have you question it, to the injury both of Christ and you. Come near, observe, believe, and wonder at the riches of His love and grace: for He hath Himself invited you to see and taste, that you might wonder. You are sinners: but He inviteth you to receive a renewed, sealed pardon of your sins, and promises to give you more of His Spirit to overcome

them. See here His broken body and His blood, the testimonies of His willingness. Thus hath He sealed the covenant, which pardoneth all your sins, and secureth to you your reconciliation with God, and your adoption, and your right to everlasting blessedness. Deny not your consent, but heartily give up yourselves to Christ: and then doubt not that your scarlet, crimson sins shall be made as white as wool or snow. Object not the number or greatness of them against His grace: there is none too great for Him to pardon to penitent believers. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, I am willing, Lord, to be wholly Thine: and then believingly take Christ, and pardon, and life, as given you by His own appointment in the sealed covenant. And remember that He is coming. He is coming with thousands of His mighty angels, to execute judgment on the ungodly; but to be glorified in His saints, and admired in all that do believe. And then we shall have greater things than these. Then shall you see all the promises fulfilled, which now are sealed to you, on which He causeth you to trust. Revive now your love to one another, and forgive those that have

wronged you, and delight in the communion of saints: and then you shall be admitted into the Church triumphant, where, with perfect saints, you shall perfectly rejoice, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be content to take up your cross, and follow Him. And then you shall reign with a glorified Christ, in the blessed vision and fruition of that God, to whom by Christ you are now reconciled. Let faith and love be working upon these things, whilst you are at this holy Table.

CONSECRATING PRAYER.

ALMIGHTY God, Thou art the Creator and the Lord of all things. Thou art the sovereign Majesty whom we have offended. Thou art our most loving and merciful Father, who hast given Thy Son to reconcile us to Thyself: who hath ratified the new testament and covenant of grace with His most precious blood; and hath instituted this holy Sacrament to be celebrated in remembrance of Him till His coming. Sanctify these Thy creatures of bread and wine, which according to Thy institution and command we set apart

to this holy use, that they may be sacramentally the body and blood of Thy Son Jesus Christ.

Most merciful Saviour, as Thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy ordinance to be used in remembrance of Thee till Thy coming: We beseech Thee, by Thine intercession with the Father, through the sacrifice of Thy body and blood, give us the pardon of our sins, and Thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father; nourish us as Thy members to everlasting life.

Most Holy Spirit, proceeding from the Father and the Son; by whom Christ was conceived; by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called; Thou that dwellest and workest in all the members of Christ, whom thou sanctifiest to the image and for the service of their Head, and comfortest that they may show forth His praise: Illuminate us, that by faith we may see Him who is here represented to us. Soften our hearts, and humble us for our sins. Sanctify and quicken us, that we may relish the spiritual food, and feed on it to our nourishment and growth in grace.

Shed abroad the love of God upon our hearts, and draw them out in love to Him. Fill us with thankfulness and holy joy, and with love to one another. Comfort us by witnessing that we are the children of God. Confirm us for new obedience. Be Thou the earnest of our inheritance, and seal us unto everlasting life.

Accept us, O Lord! who resign ourselves unto Thee as Thine own; and with our thanks and praise, present ourselves a living sacrifice, to be acceptable through Christ, useful for Thine honour, through time, and through eternity. Being made free from sin, and become Thy servants, let us have our fruit unto holiness, and the end everlasting life: Through Jesus Christ our Lord and Saviour. AMEN.

THANKSGIVING.

MOST Glorious God, how wonderful Thy power and wisdom, Thy holiness and justice, Thy love and mercy, in this work of redemption, by the incarnation, life, death, resurrection, intercession, and dominion of Thy Son! No wisdom or power in heaven or earth could have delivered us but Thine. The angels desire to look into this mystery: the heavenly host do celebrate it with praises, saying,

Glory to God in the highest, and on earth peace, good will toward men. The whole creation shall proclaim Thy praises: Blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Worthy is the Lamb that was slain, to receive power, and honour, and glory: for He hath redeemed us to God by His blood, and made us kings and priests unto our God. And hast Thou indeed forgiven us so great a debt, by so precious a ransom? Wilt Thou indeed give us to reign with Christ in glory, and see Thy face, and love Thee, and be loved of Thee for ever? Yea, Lord! Thou hast forgiven us, and wilt glorify us; for Thou art faithful that hast promised. O set our affections on the things above: let our conversation be in heaven, from whence we expect our Saviour to come and change us into the likeness of His glory. Then will we perfectly praise and worthily magnify Thee for ever, O Father, Son, and Holy Ghost: to whom be glory. AMEN.

III.

EXHORTATION.

THAT we may now celebrate the Supper of the Lord to our comfort, it is necessary, first, that

every one consider by himself his sins, and the curse due to him for them: to the end that he may abhor and humble himself before God; considering that the wrath of God against sin is so great, that rather than it should go unpunished, He hath punished the same in His beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly, Let every one examine his own heart, whether he doth believe this faithful promise of God: that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ; and that the perfect righteousness of Christ is imputed and freely given to him as his own; yea, so perfectly, as if he had in his own person satisfied for all his sins, and fulfilled all righteousness.

Thirdly, Let every one examine his own conscience, whether he hath resolved henceforth to show true thankfulness to God in his whole life, and to walk uprightly before Him: and also whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those who are thus disposed, God will certainly receive in mercy, and count them worthy partakers at

the table of His Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves. Therefore, we also, according to the command of Christ and the Apostle Paul, admonish all those who know themselves to be defiled with the following sins, to keep themselves from the Table of the Lord; and declare to them that they have no part in the Kingdom of Christ. Such as are idolaters; all those who use or confide in any form of divination; all despisers of God and of His Word, and of the holy Sacraments; all profane or false swearers; contentious persons, and those that live in hatred and envy against their neighbours; all unclean persons, drunkards, thieves, liars, slanderers, covetous; and all who lead offensive lives. These, while they continue in such sins, shall abstain from this meat which Christ hath ordained only for the faithful; lest their judgment and condemnation be made the heavier.

But this is not designed, dearly beloved brethren and sisters in the Lord, to deject the contrite hearts of the faithful; as if none might come to this Supper, but such as are without sin. For we do not come to this Supper to testify thereby that we are perfect and right-

eous in ourselves: but, on the contrary, since we are seeking our life out of ourselves, in Jesus Christ, we acknowledge by this very service that we lie in the midst of death. Therefore, notwithstanding we still find many short-comings and miseries in ourselves: as namely, that we have not perfect faith; and that we do not give ourselves to serve God with that zeal as we are bound; but have daily to strive with the weakness of our faith, and the evil lusts of our own flesh: yet since, by the grace of the Holy Ghost, we are sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: Therefore we rest assured, that no sin or infirmity which still against our will remaineth in us, can hinder us from being received of God in mercy, and thus made worthy partakers of this heavenly meat and drink.

Let us now also consider to what end the Lord hath instituted His Supper: namely, That we do it in remembrance of Him. Now after this manner are we to remember Him in it. First, We must be confidently persuaded in our hearts, that our Lord Jesus Christ was sent of the Father into the world; He assumed our flesh and blood; He bore for us the wrath

of God, under which we should have perished everlastingly, from the beginning of His incarnation to the end of His life upon earth; especially when the weight of our sins and of the wrath of God pressed out of Him the bloody sweat in the garden, where He was bound that our bonds might be loosed. Afterwards He suffered innumerable revilings, that we might never come to shame. In His innocence He was condemned to death, that we might be acquitted at the judgment-seat of God. Yea, He suffered His blessed body to be nailed on the Cross, that He might fasten thereon that handwriting of our sins. He hath also taken upon Himself the curse due to us, that He might fill us with His blessings; and humbled Himself unto the deepest reproach and pains of hell, in body and in soul, on the tree of the Cross, when He cried with a loud voice, My God, my God, why hast Thou forsaken me: that we might be made nigh unto God, and never be forsaken of Him. And finally He confirmed with His death, and the shedding of His blood, the new and eternal testament, that covenant of grace and reconciliation; when He said, It is finished. And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ hath

ordained this Holy Supper, and said, This do in remembrance of Me: That is, as often as ye eat of this bread, and drink of this cup, ye shall thereby, as by a sure memorial and pledge, be admonished and assured of this my hearty love and faithfulness toward you. That whereas you should otherwise have suffered eternal death, I have given my body to the death of the Cross, and have shed my blood for you, and with my crucified body and shed blood do nourish your hungry and thirsty souls to everlasting life, as surely as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of Me.

From this institution of the Holy Supper of our Lord Jesus Christ, we see that He directs our faith and trust to His perfect sacrifice, once offered on the Cross, as to the only ground of our salvation; wherein He is become to our hungry and thirsty souls the true meat and drink of life eternal. For, by His death He hath taken away the cause of our eternal death and misery; namely, sin: and obtained for us the life-giving Spirit; that we by the same, which dwelleth in Christ as in the Head, and in us as in His members, might have true communion with Him, and

be made partakers of all His blessings, of life eternal, righteousness, and glory. And, furthermore, that we by the same Spirit may also be united as members of one Body in true brotherly love; as the holy Apostle saith, For we being many are one bread and one body: for we are all partakers of that one bread. For as out of many grains one meal is ground and one bread baked; and out of many berries being pressed together one wine floweth and mixeth itself together: so all we, who by a true faith are engrafted into Christ, shall through brotherly love be one body, for the sake of Christ our beloved Saviour, who hath first so exceedingly loved us. And this we shall show not only in word, but also in very deed.

Hereto assist us the Almighty God and Father of our Lord Jesus Christ, through His Holy Spirit. AMEN.

That we may obtain all this, let us humble ourselves before God, and with true faith implore His grace.

CONSECRATING PRAYER.

O MOST Merciful God and Father! we beseech Thee that in this Supper, by which we celebrate the glorious remembrance of the bitter death of Thy beloved Son Jesus Christ, Thou wilt so work in our

hearts by Thy Holy Spirit, that with true confidence we may more and more give ourselves up unto Thy Son Jesus Christ; that our burdened and fainting hearts may, through the power of the Holy Ghost, be fed and comforted with His true body and blood, yea, with Him, true God and man, that only heavenly Bread. And may we no longer live in our sins, but He in us and we in Him; and thus be true partakers of the new and everlasting covenant of grace. May we not doubt that Thou wilt for ever be our gracious Father, never more imputing our sins unto us; and providing us, as Thy beloved children and heirs, with all things necessary as well for the body as the soul. Grant us also Thy grace, that we may cheerfully take upon us our cross, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where He will make our mortal bodies like unto His most glorious body, and take us to be for ever with Himself.

Our Father, etc.

Strengthen us also by this holy Supper in the Catholic undoubted Christian Faith, whereof we make confession with our mouths and hearts, saying:

I believe in God, etc.

THAT we may now be fed with the true heavenly Bread, Christ Jesus, let us not cleave with our hearts to the external bread and wine, but let us lift them up on high, where Christ Jesus is our Advocate, at the right hand of His heavenly Father; whither all the articles of our faith lead us: not doubting that through the working of the Holy Ghost, we shall be fed and refreshed in our souls with His body and blood, as surely as we receive the holy bread and wine in remembrance of Him.

After the Communion, the Minister shall say:

BELOVED in the Lord, since the Lord hath now fed our souls at His Table, let us therefore jointly praise His holy Name with thanksgiving, and every one say in his heart thus:

Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Bless the Lord, O my soul: and forget not all His benefits.

Who forgiveth all thine iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies.

The Lord is merciful and gracious: slow to anger, and plenteous in mercy.

He hath not dealt with us after our sins: nor rewarded us according to our iniquities.

For as the heaven is high above the earth: so great is His mercy toward them that fear Him.

As far as the east is from the west: so far hath He removed our transgressions from us.

Like as a father pitieth his children: so the Lord pitieth them that fear Him.

Who hath not spared His own Son, but delivered Him up for us all: and given us all things with Him.

Therefore God commendeth His love towards us: in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by His blood: we shall be saved from wrath through Him.

For if, when we were enemies, we were reconciled to God by the death of His Son: much more, being reconciled, we shall be saved by His life.

Therefore shall my mouth and heart show forth the praises of the Lord: from this time forth for evermore. AMEN.

THANKSGIVING.

Let every one say with an attentive heart:

O ALMIGHTY, Merciful God and Father, with our whole hearts we thank Thee, that Thou hast of Thy boundless mercy given us Thine only-begotten Son, to be our Mediator, and the sacrifice for our sins, and our meat and drink unto life eternal. We bless Thee that Thou givest us lively faith, whereby we are made partakers of such Thy benefits: and hast been pleased that Thy beloved Son Jesus Christ should ordain His holy Supper for the confirmation of the same. Grant then, we beseech Thee, O faithful God and Father, that through the working of Thy Holy Spirit, this remembrance made of our Lord Jesus Christ, and this showing forth of His death, may tend to the daily increase of our faith and saving fellowship with Him: unto Whom, as unto Thee, O Father! and the Holy Ghost, be honour and praise for ever. AMEN.

THE FORM

OF ADMINISTERING

THE SACRAMENT OF BAPTISM

THE FORM

OF ADMINISTERING

THE SACRAMENT OF BAPTISM.

"Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person: but by a Minister of Christ, called to be a steward of the Mysteries of God.

"It is usually to be administered in the Church, in the presence of the congregation; and it is convenient that it be performed immediately after sermon.

"After previous notice is given to the Minister, the child to be baptized is to be presented, by one or both of the parents, signifying their desire that the child may be baptized.

"Before Baptism, let the Minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance; showing

"'That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less a right to this ordinance, under the Gospel, than the seed of Abraham to circumcision, under the Old Testament; that Christ commanded all nations to be baptized; that He blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God.'"

OUR help is in the Name of the Lord, who made heaven and earth. AMEN.

Do you present this child to be baptized?

Answer: We do.

OUR Lord showeth us in what poverty and misery we all are born, when He saith that we must be born again. For if a renewal of our nature be necessary, in order that we may enter the Kingdom of God: This signifies that it is originally guilty and depraved. Thus He teacheth us that we must humble ourselves, and become displeased with ourselves; and thus He prepares us to desire and seek His grace: whereby all our depravity and the guilt of our former nature shall be done away. For we are not capable of receiving that grace, unless we be first emptied of all confidence in our own strength, righteousness, and wisdom, even so as to condemn all that is in ourselves.

Now, when our Lord hath shown us our misery, He doth likewise comfort us by His merciful assurance: promising to regenerate us by His Holy Spirit in a new life, that shall be to us as it were an entrance into His Kingdom. This regeneration consists of two parts: First, That we renounce ourselves, not following our own reason, pleasure, and will; but bringing into subjection our understanding and affections to the wisdom and righteousness of God; and mortifying all that is of us and of our flesh. And secondly, That we follow God's light, obeying and delighting our-

selves in His good pleasure, as He manifests it by His Word, and leads us to it by His Spirit. The fulfilment of both these parts is to be found in our Lord Jesus Christ; Whose passion and death are of such power, that, participating in them, we become as it were buried unto sin, that our carnal lusts may be mortified and slain. So too by the power of His resurrection, we are raised to newness of life in God, by so much as His Spirit conducts and governs us, to work in us the things that are well-pleasing to Him. But the first and principal point of our salvation is, that by His mercy He remits to us all our offences, not imputing them unto us, but destroying even the remembrance of them, that they come not into account at His judgment.

These benefits are conferred when God is pleased to incorporate us into His Church by Baptism. For in this Sacrament He testifies to us the remission of our sins. And for this cause He ordained the sign of water, figuring to us that as by this element the stains of the body are cleansed, so He is willing to wash and purify our souls, that no spot may any longer appear upon them. Here also He doth represent to us our regeneration; which, as we have said, consists in the

mortifying of our flesh, and the spiritual life, which He produces in us. Thus we receive in Baptism a twofold benefit from our God; provided that we destroy not the virtue of this sacrament by our ingratitude: to wit, We have here a sure pledge that God is willing to be our propitiated Father, not imputing to us our sins and offences; and secondly, that He will assist us by His Holy Spirit, to fight against the devil, sin, and the lusts of our flesh, even so as to gain the victory over them, and to live in the liberty of His kingdom, which is a kingdom of righteousness and peace. Since, therefore, these two things are accomplished in us by the grace of Christ, it follows that the virtue and the substance of Baptism are both included in Him. And in fact we have no other cleansing than by His blood; and we have no other renewal than by His death and resurrection; and the same blessings that He communicates to us by His Word, He also distributes to us by His Sacraments.

But our gracious God is not content to have adopted us for His children, and received us into the communion of His Church: He hath chosen more fully to extend His goodness over us; promising that He will be our God, and the God of our seed, unto a thousand

generations. And although the children of believers belong to the corrupt race of Adam, He nevertheless fails not to accept them by virtue of this Covenant, and adopt them into the number of His People. Hence from the beginning He chose that in His Church the children should receive the sign of circumcision, whereby He then represented all that today is manifested in Baptism. And as He commanded that they should be circumcised, so He adopted them for His children, and called Himself their God, as He was the God of their fathers.

Now, therefore, since our Lord Jesus came down to earth, not to diminish the grace of God His Father, but so to enlarge the Covenant of salvation which then was confined to the people of the Jews, as to include the whole world: there can be no doubt that our children are the heirs of that life which He hath promised to grant. And for this cause St. Paul hath said, that they are sanctified of God from the womb, that they may be distinguished from the children of heathen and unbelievers. And therefore our Lord Jesus Christ received the children that were brought to Him, as it is written in the Gospel:

THEN were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven.

Since then He declares that the kingdom of heaven belongs unto them; since He layeth His hands upon them, and commendeth them to God His Father: He doth sufficiently teach us, that we must not exclude them from His Church. Therefore, in pursuance of this rule, we shall receive this child into His Church, to the end that *he* may be made partaker of the blessings which God hath promised to the faithful. And first of all we shall present *him* to God by our prayers, humbly saying with all our hearts thus:

"Then the Minister is to pray for a blessing to attend this ordinance."

PRAYER.

LORD God, Eternal and Almighty Father! since it hath pleased Thee of Thine infinite mercy to promise, that Thou wilt be a God to us and to our children: We pray Thee to confirm this grace unto the child here present, begotten and born of parents whom Thou hast called into Thy Church. And even as *he*

is offered and consecrated unto Thee by us, so wilt Thou receive *him* into Thy holy protection, declaring Thyself to be *his* God and Saviour, forgiving *him* the original sin whereof the whole race of Adam is guilty, and sanctifying *him* by Thy Holy Spirit: that when *he* shall come to years of discretion, *he* may know and worship Thee as *his* only God, and glorify Thee throughout all *his* life. And to obtain such mercies, wilt Thou be pleased to incorporate *him* into the fellowship of our Lord Jesus Christ, that *he* may have a part in all His benefits, as a member of His Body. Grant, Father of Mercies, that the Baptism we confer upon *him* according to Thine Ordinance, may produce its fruit, and manifest its power, even as Thou hast declared in the Gospel of Thy Son: Who hath taught us to say:

OUR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

'The Minister is also to exhort the parents to the careful performance of their duty: requiring,

AS this child is to be received into the fellowship of the Christian Church, you do promise, when *he* is come to years of discretion, to instruct *him* in the doctrine embraced by God's People, and summarily comprehended in our common Confession of Faith, to wit:

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

You promise that you will teach this child to read the Word of God. You will instruct *him* in the principles of our holy Religion, as contained in the Scriptures of the Old and New Testaments. You will teach

him to repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. You will pray with and for this child; you will set an example of piety and godliness before *him;* and endeavour, by all the means of God's appointment, to bring *him* up in the nurture and admonition of the Lord.

"These promises being made, the child shall be named; and the Minister calling *him* by *his* name, shall say:

I BAPTIZE thee in the Name of the Father, and of the Son, and of the Holy Ghost.

"As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling on the face of the child, without adding any other ceremony: and the whole shall be concluded with prayer."

THANKSGIVING.

WE lift up our eyes unto Thee, most Holy and Merciful Father! Who not only dost bless us with the common benefits bestowed upon mankind, but also dost lavish the precious and wonderful gifts of Thy Gospel upon us: and we give Thee most humble thanks for Thine infinite goodness: that Thou hast numbered us among Thy Saints, and of Thy free grace hast called our children unto Thee; marking them with this Sacrament, as a singular badge and token

of Thy love. Wherefore, most loving Father! though we deserve not so great a benefit, we beseech Thee for Christ's sake to confirm Thy favour more and more towards us: and take into Thy tuition and defence, this child, whom we offer and present unto Thee with our common supplications. Suffer *him* never to fall into ingratitude, and to lose the force of Baptism; but may *he* perceive Thee continually to be *his* Merciful Father, through Thy Holy Spirit working in *his* heart; by whose divine power *he* may so prevail against Satan, that in the end obtaining the victory, *he* may be exalted into the liberty of Thy Kingdom: Through Jesus Christ our Lord. AMEN.

OTHER FORMS

FOR THE ADMINISTERING OF

THE SACRAMENT OF BAPTISM.

I.

ADDRESS.

LET us consider, dearly beloved, how Almighty God hath not only made us His children by adoption, receiving us into the fellowship of His Church: but also hath promised that He will be our God, and the God of our children, unto a thousand generations. Which promise, confirmed to His People in the Old Testament by the Sacrament of Circumcision, He hath renewed to us in His New Testament by the Sacrament of Baptism: giving us thereby to know, that our infants belong to Him by covenant, and therefore ought not to be deprived of those holy signs and badges, whereby His children are known from unbelievers.

Neither is it requisite that all those who receive this

Sacrament should have the use of understanding and faith: but chiefly that they be contained under the name of God's People, so that remission of sins in the blood of Christ Jesus doth pertain unto them by the promise of God. This is most evident from the words of St. Paul, who pronounces the children begotten and born, either of the parents being faithful, to be clean and holy. Also our Saviour Christ admitteth children to His presence, embracing and blessing them. Which testimonies of the Holy Ghost assure us, that infants are of the number of God's People, and that remission of sins doth also belong to them in Christ. Therefore they can not without injury be debarred from the common sign of God's children.

Further, it is evident that Baptism was ordained to be ministered in the element of water, to teach us that, like as water outwardly doth wash away the filth of the body, so inwardly doth the virtue of Christ's blood cleanse our souls from that corruption wherewith by nature we were infected; whose venomous dregs, although they continue in this our flesh, yet by the merits of His death are not imputed unto us, because the righteousness of Jesus Christ is made ours by Baptism. Not that we deem any such virtue or power to

be included in the visible water, or outward action; for many have been baptized, and yet never inwardly cleansed: But that our Saviour Christ, who commanded Baptism to be ministered, will, by the power of His Holy Spirit, effectually work in the hearts of His Elect, in time convenient, all that is meant and signified by the same. And this the Scripture calls our regeneration; which consists chiefly in these two points: mortification, that is to say a resisting of the rebellious lusts of the flesh; and newness of life, whereby we continually strive to walk in the pureness and perfection wherewith we are clad in Baptism.

And although in the journey of this life we are assailed with many foes, yet do we not fight without fruit. For this constant battle which we wage against sin, death, and hell, is a most infallible argument that God the Father, mindful of His promise made unto us in Christ Jesus, doth not only give us desire and courage to resist them, but also assurance to overcome. Wherefore, dearly deloved, it is not only necessary that we be once baptized, but also it profiteth much to be often present at this ministration; that being put in mind of the league and covenant made between God and us, that He will be our God, and we His People,

He our Father, and we His children, we may have occasion to try as well our past lives as our present conversation; and to prove ourselves, whether we stand fast in the faith of God's Elect, or have strayed from Him through unbelief and ungodly lives. If our consciences do thus accuse us, yet by hearing the loving promises of our heavenly Father, who calls all men to mercy by repentance, we may henceforth walk more warily in our vocation. Moreover, ye that be fathers and mothers, should take peculiar comfort in seeing your children thus received into the bosom of Christ's Congregation: whereby you are admonished to nourish and bring up the children of God's favour and mercy, over whom His fatherly providence continually watches.

And as this ought greatly to rejoice you, knowing that nothing can happen unto them without His good pleasure, so should it make you diligent and careful to nurture and instruct them in the true knowledge and fear of God. Wherein if ye be negligent, ye do not only injure your own children, hiding from them the good will and pleasure of Almighty God their Father: but also you heap upon yourselves judgment, in suffering His children, bought with the blood of His dear

Son, so treacherously for lack of knowledge to turn away from Him. Hence it is your duty with all diligence to provide that your children, in due time, be instructed in all knowledge necessary for a true Christian: chiefly that they be taught to rest upon the righteousness of Christ Jesus alone, and to abhor and flee all superstition and idolatry. And now to the intent that we may be assured that you, the parents of this child, consent to the performance of all this: Declare here, before the face of God's Congregation, the sum of that Faith wherein ye believe, and will instruct your child.

Then the father, or in his absence the godfather, shall rehearse the articles of his faith, as follows:

I believe in God, etc.

PRAYER.

ALMIGHTY and Everlasting God, who of Thine infinite mercy and goodness hast promised unto us that Thou wilt be not only our God, but also the God and Father of our children: We beseech Thee, that having called us to be partakers of this Thy great mercy, in the fellowship of faith, it may please Thee to sanctify with Thy Holy Spirit, and to receive into

the number of Thy children this infant, whom we shall baptize according to Thy Word: That *he*, coming to perfect age, may confess Thee the only true God, and Jesus Christ whom Thou hast sent; and may so serve Him, and be profitable unto His Church, in the whole course of *his* life, that this life ended, *he* may be brought, as a lively member of His body, unto the full fruition of Thy joys in the heavens: where Thy Son, our Saviour Christ, reigneth with Thee and the Holy Ghost, world without end. And in His Name we pray, as He hath taught us, saying:

Our Father, etc.

The administration of the ordinance as in the preceding form.

II.

ADDRESS.

BAPTISM is an holy Sacrament instituted by Christ: in which a person professing the Christian Faith, or the infant of such, is baptized with water into the Name of the Father, and of the Son, and of the Holy Ghost: in signification and solemnization of the holy covenant in which as a believer, or the seed of believers, he giveth up himself, or is by the parent given up, to God the Father, Son, and Holy Ghost:

to believe in, love, and fear this blessed Trinity, against the flesh, the devil, and the world. Thus he is solemnly entered a visible member of Christ and His Church, a child of God, and an heir of heaven. How great now is this mercy, and how great the duty that is before you! Is it a small *mercy*, for this child to be accepted into the covenant of God, and washed from *his* original sin in the blood of Christ—which is signified and sealed by this sacramental washing in water: —to be accepted as a member of Christ and of His Church, where He vouchsafes His protection and provision, and the means and Spirit of grace, and the renewed pardon of sin upon repentance? The *duty* on your part is, first, to see that you are stedfast in the faith and covenant of Christ; that you perish not yourself; that your child is indeed the child of a believer: And then, you are believingly and thankfully to dedicate your child to God, and to enter *him* into the covenant in which you stand. And you must know that your faith, and consent, and dedication, will suffice for your children no longer than until they come to age themselves: and then they must own their baptismal covenant, and personally renew it, and consent and give themselves up to God, or else they

will not be owned by Christ. You must therefore acquaint them with the doctrine of the Gospel as they grow up, and with the covenant now made: and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the Pastors of the Church, to be approved and received into the communion of the adult believers.

The Minister shall here say to the Parent, and the Parent answer, as followeth:

AND now, because these promises are made only to the faithful and to their seed, and because no man can sincerely dedicate his child to that God in whom he believeth not himself: I therefore require you to make profession of your own faith.

Do you believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead?

Do you believe in the Holy Ghost; the Holy

Catholic Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

Answer: All this I unfeignedly believe.

Do you repent of your sins, and renounce the flesh, the devil, and the world, and consent to the Covenant of Grace, giving up yourself to God the Father, Son, and Holy Ghost, as your Creator and reconciled Father, your Redeemer and your Sanctifier?

Answer: I do.

Do you here solemnly promise, that, if God continue this child with you till he be capable of instruction, you will faithfully endeavour to acquaint him with the covenant in which he was here engaged by you, and to instruct and exhort him that he perform this covenant as he looks for the blessings upon it, or to escape the curses and wrath of God; that he renounce the flesh, the world, and the devil, and live not after them; and that he believe in this one God in three Persons, the Father, Son, and Holy Ghost, his Creator,

Redeemer, and Sanctifier; that he resign himself to Him as his absolute owner, and obey Him as his supreme Governor, and love Him as his most gracious Father, hoping to enjoy Him as His felicity in endless glory?

Answer: I will faithfully endeavour it.

Will you to this end faithfully endeavour to cause him to learn the articles of the Christian Faith, the Lord's Prayer, and the Ten Commandments; and to read and hear the Holy Scriptures, and to attend on the public Preaching of God's Word? Will you endeavour by your own teaching, and example, and restraint, to keep him from wickedness, and train him up in a holy life?

Answer: I will faithfully endeavour it, by the help of God.

Then let the Minister pray thus:

PRAYER.

O MOST Merciful Father! by the first Adam sin entered into the world, and death by sin; and

we are all by nature children of wrath. But Thou hast given Thy only Son to be the seed of the woman, the Saviour of the world, the Captain of our salvation; to put away sin by the sacrifice of Himself, and to wash us in His blood, and reconcile us unto Thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet. In Him Thou hast established the Covenant of Grace, and hast appointed this holy Sacrament of Baptism for our solemn entrance into the bonds of the Covenant, and instating us in the blessings of it, which Thou extendest to the faithful and their seed. We dedicate and offer this child to Thee, to be received into Thy Covenant and Thy Church. We beseech Thee to accept him as a member of Thy Son, and wash him in His blood from the guilt of sin, as the flesh is washed by this water. Be reconciled to him, and take him for Thy child. Renew him in the image of Thy Son; make him a fellow-citizen with the Saints, and of Thy household. Protect him and provide for him as Thine own, and finally preserve him to Thy heavenly Kingdom: Through Jesus Christ our Lord and Saviour. AMEN.

Then the Minister shall ask of the parent the name of the child to be baptized; and naming him, shall say:

I BAPTIZE thee in the Name of the Father, and of the Son, and of the Holy Ghost.

And he shall thus declare:

THIS child is now received by Christ's appointment into His Church, and solemnly entered into the holy Covenant; and engaged, if he lives to the use of reason, to rise with Christ to newness of life, being buried with Him by Baptism; and to bear His Cross, and confess Christ crucified, and manfully to fight under His banner against the flesh, the devil, and the world, and to continue His faithful soldier and servant to the death, that he may receive the crown of life.

Then he shall give thanks and pray.

THANKSGIVING.

WE give Thee thanks, Most Merciful Father! that when we had broken Thy law, and were condemned by it, Thou didst give us a Saviour, and eternal life in Him; and hast extended Thy Covenant of Grace to believers and to their seed; and hast now received this child into Thy Covenant and Thy Church, as a member of Christ, by this Sacrament of regeneration. We beseech Thee, let him grow up in holiness; and when he comes to years of discretion, let Thy

Spirit reveal unto him the mysteries of the Gospel, and the riches of Thy love in Jesus Christ; and cause him to renew and perform the covenant that he hath now made, and to resign himself, and all that he hath, entirely unto Thee his Lord, to be subject and obedient to Thee his Governor, and to love Thee his Father, with all his heart, and soul, and might. May he ever adhere unto Thee, and delight in Thee, as the portion of his soul; desiring and hoping to enjoy Thee in everlasting glory. Save him from the lusts and allurements of the flesh; the temptations of the devil; the pleasure, profit, and honour of the world; from all the corruptions of his own heart, and all the hurtful violence of his foes. Keep him in communion with Thy saints, in the love and use of Thy Word and worship. May he deny himself and take up his cross, and follow Christ, the Captain of his salvation, and be faithful unto the death, and then receive the crown of life, through Jesus Christ our Saviour. AMEN.

III.

ADDRESS.

THE principal parts of the doctrine of Holy Baptism are these three: first, That we with our

children are conceived and born in sin, and therefore are children of wrath; insomuch that we can not enter into the Kingdom of God, except we are born again: which is signified by the application of water in the Name of the Father, and of the Son, and of the Holy Ghost. Secondly, Holy Baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. For when we are baptized in the Name of the Father: God the Father sealeth unto us that He doth make an eternal Covenant of Grace with us, and adopts us for His children and heirs. And when we are baptized in the Name of the Son: God the Son sealeth unto us that He doth wash us in His blood from all our sins; so that we are accounted righteous before God. And, in like manner, when we are baptized in the Name of the Holy Ghost: God the Holy Ghost assures us that He will dwell in us, and apply that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the Elect in life eternal. Thirdly, Whereas in all covenants there are contained two parts, therefore are we through Baptism obliged unto new obedience: namely, that we cleave to this

one God, Father, Son, and Holy Ghost; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since Baptism is a seal and undoubted testimony, that we have an eternal Covenant of Grace with God.

And although our young children do not understand these things, they are not therefore to be excluded from Baptism. For as they are without their knowledge partakers of the condemnation in Adam, so are they again received unto grace in Christ. For God said unto Abraham, the father of all the faithful, and therefore unto us and our children, I will establish My Covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. This is confirmed by the Apostle Peter, saying, For the promise is unto you, and to your children. Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith. And therefore Christ also embraced them, laid His hands upon them, and blessed them.

Forasmuch then as Baptism is come in the place of Circumcision, infants are to be baptized, as heirs of the Kingdom of God, and of His Covenant. And parents are in duty bound, further to instruct their children herein, when they shall have arrived at years of discretion. That therefore this holy Ordinance of God may be administered to His glory, to our comfort, and to the edification of His Church: let us call upon His Holy Name.

PRAYER.

O ALMIGHTY and Eternal God, we beseech Thee that Thou wilt be pleased of Thine infinite mercy graciously to look upon these children; and incorporate them by Thy Holy Spirit into Thy Son Jesus Christ: that they may be buried with Him unto His death, and be raised with Him in newness of life; that they may daily follow Him, joyfully bearing their cross, and cleave unto Him in true faith, firm hope, and ardent love; that they may with a comfortable sense of Thy favour leave this life, which is nothing but a continual death; and at the last day appear without terror before the judgment-seat of Christ Thy Son: Through Jesus Christ our Lord, Who with Thee

and the Holy Ghost, one only God, lives and reigns for ever. AMEN.

AN EXHORTATION,

To the Parents, and those who come with them to Baptism.

BELOVED in the Lord Jesus Christ, you have heard that Baptism is an Ordinance of God, to seal unto us and to our seed His covenant. Therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest that you are thus minded, you are to answer sincerely to these questions:

First, Do you acknowledge that, although our children are conceived and born in sin, and therefore under condemnation: yet they are sanctified* in Christ, and therefore, as members of His Church, ought to be baptized?

Secondly, Do you acknowledge the doctrine which is contained in the Old and New Testaments, and in the articles of the Christian faith, and which is taught here in this Christian Church, to be the true and complete doctrine of salvation?

* My children, Ezek. xvi. 21. They are holy, 1 Cor. vii. 14.

Thirdly, Do you promise and intend to see these children, when come to years of discretion, instructed and brought up in the aforesaid doctrine, to the utmost of your power?

Answer. Yes.

Then the Minister of God's Word, in baptizing, shall say:

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. AMEN.

THANKSGIVING.

ALMIGHTY God and Merciful Father, we thank and praise Thee that Thou hast promised to forgive us and our children all our sins, through the blood of Thy beloved Son Jesus Christ; and to receive us through the Holy Ghost as members of Thy Son, and to adopt us as Thy children. We bless and praise Thee that Thou hast sealed and confirmed these promises unto us by Holy Baptism. We beseech Thee, through the same Son of Thy love, that Thou wilt be pleased always to govern these baptized children by Thy Holy Spirit; that they may be piously brought up, in the nurture and admonition of the

Lord; that they then may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to them and to us; and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight and overcome sin, the devil, and his whole dominion: to the end that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God. AMEN.

THE FORM

OF ADMINISTERING

THE SACRAMENT OF BAPTISM

TO ADULT PERSONS.

After repeating the first two paragraphs of the preceding office, the Minister proceeds thus:

HOWEVER children of Christian parents, although they understand not this mystery, must be baptized, by virtue of the Covenant: yet it is not lawful to baptize those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and of their faith in Christ. For this cause our Lord Jesus Christ commanded His disciples to teach all nations, and then to baptize them, in the Name of the Father, and of the Son, and of the Holy Ghost; adding this promise, He that believeth and is baptized shall be saved. Accordingly, the Apostles baptized none who were of years of discretion, but such as made confession of their faith

and repentance. Therefore it is not lawful now to baptize any adult persons, but those who have been taught the mysteries of Holy Baptism, and are able to give an account of their faith by the confession of the mouth.

Since then, you, N., are desirous of this holy sacrament, as a seal of your engrafting into the Church of God; that it may appear that you do not only receive the Christian Religion, of which you now make confession, but do, through the grace of God, intend and purpose to lead a life according to the same; you are sincerely to give answer before God and His Church:

Dost thou believe in the one only true God, distinct in three Persons, Father, Son, and Holy Ghost; Who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without His divine will?

Answer. Yes.

Dost thou acknowledge that thou art conceived and born in sin, and therefore art a child of wrath, by nature wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, both in thought,

word, and deed, transgressed the commandments of the Lord; and art thou heartily sorry for these sins?

Answer. Yes.

Dost thou believe that Christ, Who is the true and eternal God, and very Man, is given thee of God to be thy Saviour; and that thou dost receive by this faith remission of sins in His blood; and that thou art made by the power of the Holy Ghost a member of Jesus Christ and of His Church?

Answer. Yes.

Dost thou assent to all the articles of the Christian Religion, as they are here taught in this Christian Church, according to the Word of God; and purpose stedfastly to continue in the same to the end of thy life; and also dost thou reject all heresies and schisms, repugnant to this doctrine; and promise to persevere in the communion of our Christian Church, not only in the hearing of the Word, but also in the use of the Lord's Supper?

Answer. Yes.

Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as becometh the members of Christ and of His Church; and to submit thyself to all Christian admonitions?

Answer. Yes.

The good and gracious God mercifully grant His grace and blessing to this thy purpose, through Jesus Christ. AMEN.

Then the Minister of God's Word, in baptizing, shall say:

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. AMEN.

THE FORM

FOR

THE ADMISSION OF BAPTIZED PERSONS

TO THE TABLE OF THE LORD.

At the Service preparatory to the Lord's Supper.

"Children born within the pale of the visible Church, and dedicated to God in Baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's Body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.

"The years of discretion in young Christians can not be precisely fixed. This must be left to the prudence of the Eldership. The officers of the Church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them.

"Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety."

INVOCATION.

OUR help is in the Name of the Lord, who made heaven and earth. AMEN.

PREFACE.

THUS saith the Lord that made thee, and formed thee from the womb, which will help thee, Fear

not, O Jacob, my servant, and thou Jesurun, whom I have chosen. For I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

ADDRESS TO THE CONGREGATION.

BRETHREN, we are here met for the admission of these young persons, who have been examined as to their knowledge and piety, to the Table of the Lord. They will publicly ratify in your hearing the engagements of their Baptism, and be received to the full participation of the benefits of the Covenant of Grace.

This occasion is one of solemn interest for each of them: and such also let it be for each of you. Let your thoughts revert to the vows that you have taken, and the privileges that you have enjoyed, in the communion and fellowship of Christ and of His Body the Church. To this end let us with one accord seek the blessing of the Spirit of God.

PRAYER.

ALMIGHTY and most Merciful God! We give Thee hearty thanks, that Thou hast called us to the knowledge of Thyself, in Jesus Christ our Lord; and hast vouchsafed to make us partakers of the great and precious promises of Thy holy Word. We praise Thee for the certain assurance, that these promises are unto us, and to our children, and to all that are afar off, even as many as Thy grace shall call. O Merciful God, we have believed the witness of Thy Word. We have dedicated these children from their infancy to Thee. We have sought for them admission to Thy Church by Holy Baptism. We have taught them Thy saving Truth; and now that they have reached years of discretion, we come with them, to witness their willing renewal of the sacred vows that bind them to Thy Covenant. Lord, we beseech Thee, help them at this solemn hour. Work in them both to will and to do of Thy good pleasure. Make them sincere in repentance, strong in faith, stedfast in hope, and fervent in charity. Receive them into the communion of Thy Son Jesus Christ our Lord; and enable them to persevere unto the end, by the grace of Thy Holy Spirit. AMEN.

Then the Minister, addressing the Candidates, says:

YOU that desire to be admitted to the Table of the Lord, are you so fully persuaded of the truths of the Gospel in which you have been taught, that you are ready to suffer all things, sooner than renounce the profession you now make?

Answer. Yes.

Have you examined your own hearts, and are you determined to forsake sin, and to order your lives in obedience to God's law?

Answer. Yes.

Do you promise that, for the strengthening of your faith and piety, you will give yourselves to careful study and meditation upon the Word of God, and to prayer; to a regular attendance upon the assemblies of His People; and to all other means that Providence shall furnish, for the advancement of your salvation?

Answer. Yes.

Do you then sincerely and with your whole hearts

confirm and ratify the vows of your Baptism, that bind you to renounce the world with all its vanities, to resist your evil passions, to consecrate yourselves to God, your Father, Saviour, and Sanctifier; and to live in temperance, righteousness, and holiness all your days?

Answer. Yes.

Then the Minister says:

IN view of these promises, I admit you to the Table of the Supper of our Lord Jesus Christ, that you may enjoy all the privileges of the Covenant of Grace.

May you be deeply sensible of the importance and the solemnity of the engagement that you have now entered upon, and retain the impression of it throughout your lives. Remember that it is to God, your Maker, your Redeemer, and your Judge, that these promises have been made; and that upon the care you take to fulfil them, will depend your eternal blessedness. Walk worthily, then, of your high vocation. Let the light of your good works shine before men. Labour to perfect holiness, in the fear of the Lord. Seek daily the strength of God. Nourish your souls

with His Word. Be watchful unto prayer. Flee youthful snares, that would lead you away from Him.

Thus devoting yourselves to God from youth, you will be so accustomed to His service, that His yoke will seem to you easy, and His burden light, and your joy will be found in doing His blessed will. God on His part will bless you; He will give you His peace, that passeth all understanding. The eye of the Lord will be upon you, and His ears will be open to your prayers; the blood of Jesus Christ will cleanse you from all sin. Be fearful of nothing; because greater is He that is in you, than he that is in the world. His strength will be made perfect in your weakness; you will be able to do all things through Christ who strengtheneth you. In the hour of death, you will be sustained by the hope of a joyful resurrection, and having here below your fruit unto holiness, you shall have the end everlasting life.

Then the Minister, addressing the whole congregation, says:

AND you, Brethren, who now witness the entrance of these baptized persons upon a connection yet more close and intimate with yourselves, let your affection toward them, and your earnest solicitude for

their welfare, be henceforth redoubled. And let us all with one accord, as members of one Body, unite in fervent prayer, that God may pour down His grace upon us, and guide by His Holy Spirit into His perfect way.

PRAYER.

The Candidates kneeling.

O LORD our God, who hast chosen to Thyself a Church on earth, and who hast promised to preserve it unto the end of the world, and finally raise it unto Thy glory: Look down in Thy goodness upon these baptized persons now prostrate before Thee, who have been solemnly admitted to the full communion and fellowship of Thy Church. Thou hadst already called them, by the promises of Thy Covenant, which are made unto us and unto our children; and granted them the seal of this privilege of Christian birth, in the ordinance of Baptism. But since the weakness of their infancy prevented the personal and voluntary dedication of themselves, they come now to confirm the vows of obedience that were taken for them, to consecrate themselves entirely to Thy service, and to beseech Thee that Thou wilt graciously regard them

as Thy children. They have been taught, O God, to know Thee, their Father, Saviour, and Sanctifier. They are persuaded that there is salvation in none other, and they desire to have part in the benefits of the sacrifice of Christ, and His efficacious intercession. Accept, O Lord, these purposes of their hearts, and receive them into the communion of Thy Son. May they love Thy truth, and ever seek to know it more thoroughly, and to profess it more consistently, unto the end of their lives. May they withstand all evil, renounce the world, its vanities and delusions, and live as the heirs and citizens of heaven. May the Sacrament of which they shall partake be accompanied with a fresh outpouring of Thy grace upon them. Take possession of their hearts by Thy Holy Spirit; and at last receive them with us into Thy heavenly habitations, through our Great Redeemer and Advocate, Jesus Christ Thy Son. Amen.

Our Father, etc.

BENEDICTION.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

ORDER OF SERVICE

FOR

DAYS OF FASTING AND THANKSGIVING.

THE

ORDER OF SERVICE

FOR A

DAY OF HUMILIATION, FASTING, AND PRAYER.

"Public notice is to be given a convenient time before the day of Fasting or Thanksgiving comes, that persons may so order their temporal affairs, that they may properly attend to the duties thereof.

"There shall be public worship upon all such days: and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

"On Fast-days let the Minister point out the authority and providences calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God."

PREFACE.

WHEREWITH shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of

my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

OPENING PRAYER.

O LORD, Thy mercy is without measure, and the truth of Thy promise abideth for ever. Unworthy are we that Thou shouldst look upon us; but Thou hast promised to show Thy compassion toward the most grievous offenders, whensoever they repent; and by the mouth of Thy dear Son our Lord Jesus Christ, to give Thy Holy Spirit unto such as humbly call upon Thee. In boldness of this promise, we most fervently beseech Thee, O Father of Mercies, that it may please Thee to work in our stubborn hearts an unfeigned sorrow for our offences, a feeling of Thy grace and mercy, and an earnest desire for that righteousness in which we are bound continually to walk. But because neither we nor our prayers can stand before Thee, we fly to the obedience and perfect righteousness of Jesus Christ our only Mediator: in whom, and by whom, we ask of Thee not only the remission of our sins, and the help of Thy Spirit, but all things

also that Thy wisdom knoweth to be expedient for us, and for Thy Church Universal. AMEN.

THE LORD'S PRAYER.

To be said by the Minister and People.

OUR Father which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Here may be sung a penitential Psalm.

Then follows the reading of Scripture, out of the Old and New Testaments.

The following are appropriate selections:

Isaiah i. 10–27.	St. Matthew iii. 1–12.
Isaiah lviii.	Hebrews iii.
Jeremiah vii. 1–20.	St. Matthew xxi. 28–46.
Psalm li.	St. Luke xiii. 23–35.
Ezekiel xviii. 26–32.	St. Luke xviii. 1–14.
Daniel ix. 1–19.	St. Luke xv. 11–32.

Next the

GENERAL PRAYER.

O ALMIGHTY, Most Just, and Merciful God! we acknowledge ourselves unworthy to lift up our

eyes unto heaven, as we present ourselves before Thee. For our consciences accuse us, and our sins reprove us; and we know that Thou, who art a righteous Judge, must needs punish them that transgress Thy law. O Lord! when we look back and examine our whole life, we find nothing in ourselves that deserveth any other reward than eternal condemnation. But since, of Thine unspeakable mercy, Thou hast commanded us in all our necessities to call upon Thee; and hast also promised that Thou wilt hear our prayers, not for any merit of our own, for we have none, but for the merits of Thy Son, whom Thou hast ordained to be our only Mediator and Intercessor: Therefore we lay aside all confidence in man, and flee to the throne of Thy mercy, by the intercession of Thy only Son our Saviour, Jesus Christ.

O Lord! we lament and bewail our past unthankfulness towards Thee. We remember that besides those benefits of Thine which we enjoy in common with all men as Thy creatures, Thou hast bestowed upon us many special blessings, of which we are not able in heart to conceive the value, much less in words worthily to express it. Thou hast called us to the knowledge of Thy Gospel. Thou hast released us from the hard

servitude of Satan. Thou hast delivered us from idolatry, and hast brought us into the clear and comfortable light of Thy blessed Word. But we, unmindful of these Thy benefits, have neglected Thy commandments, have abused the knowledge of Thy Gospel, have followed our carnal liberty, have served our own lusts, and through our sinful lives have failed suitably to serve and honour Thee.

And now, O Lord! we do most humbly confess that we have sinned, and have most grievously displeased Thee. And if Thou, Lord! provoked with our disobedience, shouldst now deal with us as we have deserved, there remaineth nothing to be looked for, but continual plagues in this world, and hereafter eternal death and condemnation, both of body and of soul. For if we should excuse ourselves, our own consciences would accuse us before Thee, and our own disobedience and wickedness would bear witness against us. Yea, although Thou shouldst punish us more grievously still; though Thou shouldst pour upon us all those testimonies of Thy just wrath, which in time past Thou pouredst on Thy chosen people, Israel: yet could we not deny that we had justly deserved it.

But, O merciful Lord! Thou art our God, and we

are Thine inheritance; Thou art our Creator, and we the work of Thy hands; Thou art our Shepherd, we Thy flock; Thou art our Redeemer, and we the people whom Thou hast redeemed; Thou art our Father, we are Thy children. Lord! be not wroth against us; punish us not in Thy sore displeasure.

Remember, O Lord! that Thy Name hath been named upon us; that we bear Thy seal, and the tokens of Thy service. Perfect the work Thou hast begun in us; that all the world may know Thou art our God and merciful Deliverer. Thou knowest that the dead who are in their graves can not praise Thee; but the sorrowful spirit, the contrite heart, the conscience broken with a sense of sin, and panting for Thy grace, shall give Thee praise and glory. Thy people Israel ofttimes offended Thee, and Thou didst justly afflict them; but as oft as they returned to Thee, Thou didst receive them in mercy; and though their sins were never so great, yet didst Thou turn away Thy wrath, and the punishment prepared for them: and that for Thy Covenant's sake, which Thou madest with Thy servants Abraham, Isaac, and Jacob. Thou hast made a better Covenant with us, O heavenly Father! a Covenant on which we may lean as we appear before

Thee: through the mediation of Thy dear Son Jesus Christ our Saviour, with whose most precious blood it pleased Thee that this Covenant should be written, sealed, and confirmed.

Wherefore, O heavenly Father! we now, casting away all confidence in ourselves or any other creature, do flee to this most holy Covenant and testament; wherein our Lord and Saviour Jesus Christ, once offering Himself a sacrifice for us on the Cross, hath reconciled us to Thee for ever. Look, therefore, O merciful God! not upon the sins that we continually commit, but upon our Mediator and Peacemaker, Jesus Christ: that by His intercession Thy wrath may be pacified, and we again by Thy fatherly countenance relieved and comforted. Receive us also into Thy heavenly defence, and govern us by Thy Holy Spirit. Frame in us newness of life, wherein to laud and magnify Thy blessed Name for ever, and to live every one of us according to the several states of life whereunto Thou hast ordained us.

And, O heavenly Father! although by reason of our past sins, we are unworthy to crave any thing of Thee: yet, because Thou hast commanded us to pray for all men, we most humbly beseech Thee, save and

defend Thy holy Church. Be merciful to all commonwealths, countries, princes, and magistrates; and especially to this our land, and to its rulers and governors. Increase the number of godly ministers. Endue them with Thy grace, to be found faithful and prudent in their office. We commend also to Thy fatherly mercy all that be in poverty, exile, imprisonment, sickness, or any kind of adversity; and chiefly those whom Thy hand hath touched with any dangerous sickness: which we beseech Thee, O Lord! of Thy mercy, when Thy blessed will is, to remove. And in the meantime grant us the grace of true repentance, steadfast faith, and constant patience: that whether we live or die, we may always continue Thine, and ever bless Thy holy Name, and be brought to the fruition of Thy Godhead. Grant these, and all our humble petitions, O merciful Father! for the sake of Thy dear Son Jesus Christ our Lord. AMEN.

After this Prayer a Hymn shall be sung before the

SERMON.

After which a Closing Prayer, as on pp. 71, 83–85; followed by a Hymn, and the

BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

THE

ORDER OF SERVICE

FOR A

DAY OF PUBLIC THANKSGIVING.

"On days of Thanksgiving, the Minister is to give information respecting the authority and providences which call to the observance of them; and to spend a more than usual part of the time in the giving up of thanks, agreeably to the occasion, and in singing psalms or hymns of praise.

"It is the duty of the people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged."

PREFACE.

O COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.

INVOCATION.

ALMIGHTY God! who hast promised to be present with Thy people, and to grant their requests in the Name of Thy well-beloved Son: Look down, we beseech Thee, upon us, who have assembled at this time to offer unto Thee our thanksgiving and praise; and for the sake of Him who is our only Saviour and Mediator with Thee, grant us the help of Thy Holy Spirit: that our thoughts being lifted up, and our desires drawn forth unto Thee, we may render Thee an acceptable service, through Jesus Christ our Lord. AMEN.

THE LORD'S PRAYER,

To be said by the Minister and People.

OUR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then follows the singing of a Psalm or Hymn of Thanksgiving.

Next the reading of Scripture out of the Old and New Testaments.

The following are appropriate selections:

Deut. viii.	Rom. xii.
Psalm civ.	Philip. iv. 4–20.
Psalm cvii.	1 Thess. v.

Next the

GENERAL THANKSGIVING.

O GOD, infinite in wisdom, power, and goodness! We acknowledge Thee the Creator of all things in the heavens above, in the earth beneath, and in the paths of the sea. We adore Thee for the greatness and beauty of all Thy works. We adore Thy loving-kindness, that Thou hast made them subservient to the wants and happiness of Thy children. What is man that Thou art mindful of him, and the son of man that Thou visitest him? Thou hast given him dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. Thou hast given to him for meat every moving thing that liveth, and every herb yielding seed, and every fruit-tree yielding fruit after its kind. Thou hast crowned us with mercy and loving-kindness.

We praise Thee for Thy gracious promise of old,

that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Thou visitest the earth, and blessest it. Thou sendest the springs into the valleys which run among the hills. Thou causest the grass to grow for all cattle, and herb for the service of man, that he may bring forth fruit out of the earth. Thou makest the furrows of the field soft with showers: Thou blessest the springing thereof. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy. Thou crownest the year with Thy goodness: Thy clouds drop fatness: they drop upon the pastures of the wilderness, and the little hills rejoice on every side. O Lord! how manifold are Thy works! in wisdom hast Thou made them all.

We praise Thee, O Lord! not only in the riches of Thy bounty and compassion, but also in Thy righteous judgments. Thou openest Thy hand, and we are filled with good: Thou hidest Thy face, and we are troubled. But we know that in Thy wrath Thou rememberest mercy; and we acknowledge Thy long-suffering and Thy loving-kindness. Give us grace to believe, that whom the Lord loveth He chasteneth;

and ever enable us to offer unto Thee, in spirit and in truth, the prayer of Thy holy prophet: Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet we will rejoice in the Lord; we will joy in the God of our salvation.

For ourselves and our country, O Gracious God! we thank Thee: that notwithstanding our manifold transgressions of Thy holy laws, Thou hast continued unto us Thy marvellous kindness: that Thou hast given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. These have been witnesses of Thy great goodness, for they certify of Thee that Thou art the living God. Teach us to believe with a strong faith that Thou art Lord of the seasons: that Thou biddest the earth to bring forth, and it obeyeth Thee. Accept our thanksgivings for all the blessings of the year now drawing to a close: fill our hearts with humility and love, with gratitude and trust: continue Thy loving-kindness unto us, and help us to show forth the fruits of grace, in a sincere obedience to His will, through whom all blessings are

vouchsafed, Thy Son our Saviour, Jesus Christ. AMEN.

After this Prayer a Hymn shall be sung before the

SERMON,

At the close of which may be used one of the forms of a General Prayer, as on page 81–83.

Then a Hymn, and the

BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

THE OFFICE

FOR THE

CONFIRMATION OF MARRIAGE.

"Marriage must always be performed before a competent number of witnesses; and at any time, except on a day of public humiliation. And we advise that it be not on the Lord's day. And the Minister is to give a certificate of the marriage when required.

"When the parties present themselves for marriage, the Minister is to ask if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known.

"No objections being made, he shall then proceed to give them some instructions from the Scriptures, respecting the institution and duties of this office."

GOD be merciful unto us, and bless us, and cause His face to shine upon us, through Jesus Christ our Lord. AMEN.

IN the Name of Almighty God, I demand of each of you here present, that if ye know any good reason why these persons M., and N., should not be joined in Marriage, ye do now declare the same, as ye would answer before the Searcher of Hearts.

GOD created man in His own image, and said, it is not good that man should be alone: I will make a help meet for him. He brought unto the man the woman whom He had made. And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh.

Marriage, thus ordained of God in Eden, was confirmed at the wedding in Cana of Galilee, by the gracious presence and miraculous blessing of our divine Lord Jesus Christ: who also hath said, What God hath joined together let not man put asunder. Moreover, His Holy Apostle Paul has commended unto the husband the example of Christ in loving His Church, and unto the wife the willing subjection of the Church unto Christ as her Head. Whence we learn that Marriage is well-pleasing to God our Saviour, and most honourable to all who maintain therein a mutual love and unshaken fidelity.

I therefore, a minister of the blessed Gospel, charge and entreat you both, to seek the help of God in all your duties; that His grace may make your union fruitful of comfort in this life, and a furtherance of

your everlasting salvation, to the glory of His holy Name.

Let us pray.

O MOST Holy and Most Merciful Lord God, we beseech Thee for these Thy servant and handmaid; that they may, with a reverent trust in Thee, enter into the covenant of marriage, as they now propose, and truly keep all the vows which they are about to make according to Thy Word. Grant this, O our Father, with the forgiveness of our sins, through Christ Thy Son. AMEN.

Then the Minister shall bid the man and the woman to join their right hands: which being done, he shall say to the man:

DOST thou ——, take this woman ——, before God and these witnesses, to be thy wife?

Answer. Yes.

DOST thou promise to love her, honour her, defend her, sustain and cherish her, in joy and in sorrow, in health and in sickness, in prosperity and in adversity? Wilt thou be faithful to her in all things

as becometh a good husband, and never forsake her so long as ye both do live?

Answer. Yes.

The Minister shall then say to the woman:

DOST thou ——, take this man ——, before God and these witnesses, to be thy husband?

Answer. Yes.

DOST thou promise to love him, honour him, cherish and obey him, in joy and in sorrow, in health and in sickness, in prosperity and in adversity? Wilt thou be faithful to him in all things as becometh a good wife, and never forsake him so long as ye both do live?

Answer. Yes.

[When a ring is used.]

To the man:

WHAT pledge dost thou give that thou wilt perform these thy vows?

The man shows the ring.

To the woman:

DOST thou receive this ring in token of the same on thy part?

Then the man (the Minister guiding his hand) shall place the ring on the fourth finger of her left hand.

Then the Minister shall say:

Let us pray.

O GOD, our heavenly Father, Thou hast heard these promises of Thy servant and handmaid to each other: Mercifully condescend to unite their hearts and lives by all the grace and true affection of a happy marriage. May their love never know change, or doubt, or decay. Replenish them with Thy Holy Spirit, that they may piously live together according to Thy divine will. May they be blessed in each other, and both in the knowledge of Christ Thy Son, and may they at last enter Thy blessed Kingdom: Through Jesus Christ our Redeemer. AMEN.

Then the Minister, taking their clasped hands between his, shall say:

NOW in the Name of God, Father, Son, and Holy Ghost, whose servant I am, I pronounce you husband and wife.

The Lord bless you, and keep you.

The Lord make His face shine upon you, and be gracious unto you.

The Lord lift up His countenance upon you, and give you peace.

Then, still holding their hands, the Minister shall say to the company of witnesses:

WHAT therefore God hath joined together, let not man put asunder.

"Let the Minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern."

THE

BURIAL OF THE DEAD.

THE SERVICE AT THE HOUSE.

PREFACES,

One or more of which may be read at discretion.

IT is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. See now, saith the Lord, that I, even I am He, and there is no God with Me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand.

The Lord destroyeth the hope of man. The Lord prevaileth against him, and he passeth. He changeth his countenance, and sendeth him away.

It is of the Lord's mercies that we are not con-

sumed; because His compassions fail not. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.

Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.

Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.

For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Leave thy fatherless children, saith the Lord; I

will preserve them alive; and let thy widows trust in Me.

A Father of the fatherless, and a Judge of the widows, is God in His holy habitation.

When my father and my mother forsake me, then the Lord will take me up.

For an Infant:

And David said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord.

A bruised reed shall He not break, and the smoking flax shall He not quench.

Let us pray.

PRAYER.

O GOD, Merciful God, Father of our Lord Jesus Christ, Who hath said, Blessed are they that mourn, for they shall be comforted: Under the shadow

of Thy judgments we come to Thee, and acknowledge Thee to be the Lord alone. Thou hast entered this house with Thy chastenings: Oh! be Thou nigh in Thy tender compassion to these afflicted ones. Bless Thy sorrowing servants with Thy consolations, which are neither few nor small. Convert them wholly to Thyself, and fill their bleeding hearts with Thy love. Make the night of their grief to be light by Thy grace. Deliver us Thy servants, we pray Thee, from the bondage of our sins, that we may be free from fear of death, and be ready at Thy coming. Yea, Lord! for Christ's sake, sanctify us by Thy Holy Spirit, that whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord; whether we live or die, may we be the Lord's. AMEN.

THE grace of our Lord Jesus Christ, be with you all. AMEN.

THE

SERVICE AT THE CHURCH.

[If the service be performed in whole at the house, then a part of the following may be used in connection with the preceding form.]

Upon entering the church, when all shall have taken the attitude of prayer, let the Ninetieth Psalm be read as an

INVOCATION.

LORD, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the

light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of strength they be four-score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord! how long? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it. Through Jesus Christ our Lord. AMEN.

Here may be sung a Funeral Hymn.

Then let there be read two portions of Scripture, from the Gospels and the Epistles. The following are suitable passages:

Hear the comfortable words of the Gospel of our

Saviour Jesus Christ, as they are written in the eleventh chapter of Saint John:

THEN said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the Life: he that believeth on Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

Or this:

Hear the Gospel of our Saviour Jesus Christ, in the fifth chapter of Saint John:

VERILY, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condem-

nation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

For an Infant:

Hear the comfortable words of our Saviour Jesus Christ:

THEY brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven. Verily I say unto you, Whosoever shall not receive the King-

dom of God as a little child, he shall not enter therein.

Or this:

TAKE heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth He not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

Then let the second portion of Scripture be read, from 1 Corinthians, xv.:

Hear also what the Apostle Paul saith:

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by Man came also the Resurrection of the dead. For as in Adam all die, even so in

Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at His coming.—But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.—So also is the Resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image

of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Or this, from Revelation xx.:

Hear also the Revelation of St. John:

AND I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven

fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Or this, from Revelation xxi.:

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His People, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Let us pray.

PRAYER.

O GOD, whose days are without end, and whose mercies can not be numbered: Make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Christian Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our God, and in perfect charity with the world: all which we ask through Jesus Christ our Lord. AMEN.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

THE

SERVICE AT THE GRAVE.

MAN goeth to his long home, and the mourners go about the streets.

What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.

At the time of burial, the Minister shall say:

THE dust returns to dust, and the spirit unto God who gave it: therefore do we now commit the body of our departed *brother* to the earth [*or* deep] until that hour when earth and sea shall give up their dead, at the coming of our Lord Jesus Christ to judge the world.

Let us pray.

ALMIGHTY and Everlasting God! we Thine unworthy servants beseech Thee for Christ's sake to have mercy upon us. From the borders of the grave we cry unto Thee; for Christ's sake have mercy upon us. It hath pleased Thee to call out of this world the soul of our departed friend, whose body we have now brought for *his* burial. We humbly entreat Thee that we may with true penitence of heart receive the warning of Thy providence, and consider that by reason of our guilt it is appointed unto us to die, and that in a moment when we think not we may appear before Thee. Yea, Lord, by reason of our sins we lie in the midst of death. Spare us, O Lord, O most pitiful and long-suffering Lord God, spare us a little longer, that we may take refuge in Christ,

abiding in Him, that when He shall appear we may have confidence, and not be ashamed at His coming. O Merciful God and Father of our Lord Jesus Christ, suffer none of us to live without godliness and die without hope; but constrain us mightily by Thy love: that we, being renewed by Thy grace, and accepted through Christ's intercession, may walk before Thee in newness of life, and praise Thee for ever among the Assembly of the Elect, where there shall be no more death, and sorrow and sighing shall flee away: which we implore for the sake of Him who has taught us to say,

OUR Father which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

BENEDICTION.

NOW the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd

of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ. AMEN.

PUBLIC DISCIPLINE, ORDINATION,

&c., &c.

THE FORM

OF

PUBLIC EXCOMMUNICATION.

"When any member has been adjudged to be cut off from the communion of the Church, it is proper that the sentence be publicly pronounced against him.

"The Minister shall give the church or congregation a short narrative of the several steps which have been taken with respect to their offending brother, and inform them that it has been found necessary to cut him off from the communion; and shall in the presence of the church or congregation pronounce this sentence, in the following, or like form, viz.:

"He shall begin by showing the authority of the Church to cast out unworthy members, from Matt. xviii. 15–18; 1 Cor. v. 1–5; and shall briefly explain the nature, use, and consequences of this censure; warning the people to avoid all unnecessary intercourse with him who is cast out."

ADDRESS.

OUR Lord Jesus Christ, the King and Lawgiver of the Church, hath commanded, that if a brother trespass against us, we go and tell him his fault between us and him alone: and if he will not hear us, that we then take with us one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, that we tell it to the church; and if he neglect to

hear the Church, that he be to us as a heathen man, and a publican. We are also directed, that we keep not company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. And that we withdraw ourselves from every brother that walketh disorderly, and note that man, and have no company with him, that he may be ashamed. According to these laws of Christ, we have admonished this offending brother, who hath greatly sinned against God, and grieved and injured the Church; we have earnestly prayed, and patiently waited for his repentance: but we have not prevailed. For after all, he continueth impenitent, and will not be persuaded to confess and forsake his sin.

"Then shall the Minister say:

"WHEREAS A. B. hath been, by sufficient proof, convicted of [*here state the offence*], and, after much admonition and prayer, obstinately refuseth to hear the Church, and hath manifested no evidence of repentance: Therefore, in the Name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the Church."

Further, we exhort you, beloved brethren, to keep

no company with him, that he may be ashamed; yet count him not as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, if he thinketh he standeth, lest he fall: but having true fellowship with the Father and His Son Jesus Christ, together with all faithful Christians, remain stedfast therein to the end, and so obtain eternal salvation.

"After which, prayer shall be made that the blessing of God may follow His ordinance, for the conviction and reformation of the excommunicated person, and for the establishment of all true believers."

SINCE then it is God that worketh in us, both to will and to do of His good pleasure, let us call upon His holy Name, with confession of our sins, saying,

O RIGHTEOUS God and Merciful Father, we bewail our sins before Thy high Majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow-member; yea, we all deserve, shouldst Thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from Thy sight. But, O Lord, Thou art merciful unto us

for Christ's sake: forgive us our trespasses, for we heartily repent of them; and daily work in our hearts a greater measure of sorrow for them: that we, fearing Thy judgments which Thou executest against the stiff-necked, may endeavour to please Thee. Grant us grace to avoid all pollution of the world, and those who are cut off from the communion of the Church, that we may not make ourselves partakers of their sins: and that he who is excommunicated may become ashamed of his sins. And since Thou desirest not the death of a sinner, but that he may repent and live, and the bosom of Thy Church is always open for those who turn away from their wickedness, we therefore humbly beseech Thee to kindle in our hearts a pious zeal, that we may labour, with Christian admonitions and examples, to bring again this excommunicated person into the right way, together with all those who, through unbelief or dissoluteness of life, go astray.

Give Thy blessing to our admonition, that we may have reason to rejoice again in him for whom we now mourn: and that Thy holy Name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray:

Our Father, etc.

THE FORM

OF

PUBLIC REPENTANCE.

"When any one who hath been excommunicated shall be so affected with his state as to be brought to repentance, and to desire to be re-admitted to the privileges of the Church, the Session, having obtained sufficient evidence of his sincere penitence, shall, with the advice and concurrence of the Presbytery, restore him. In order to which, the Minister shall, on two Lord's days previous thereto, inform the congregation of the measures which have been taken with the excommunicated person, and of the resolution of the Session to receive him again to the communion of the Church.

"On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the Minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation, the following questions:

"DO you, from a deep sense of your great wickedness, freely confess your sin, in thus rebelling against God, and in refusing to hear His Church: and do you acknowledge that you have been in justice and mercy cut off from the communion of the saints?

"*Answer.* I do.

"Do you now voluntarily profess your sincere repentance and deep contrition, for your sin and obsti-

nacy: and do you humbly ask the forgiveness of God, and of His Church?

"*Answer.* I do.

"Do you sincerely promise, through Divine grace, to live in all humbleness of mind and circumspection; and to endeavour to adorn the doctrine of God our Saviour, by having your conversation as becometh the Gospel?

"*Answer.* I do.

"Here the Minister shall give the penitent a suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him."

BE therefore assured in thy heart, my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforth to guard thyself, that thou mayst not fall again into sin: love Christ, for many sins are forgiven thee.

"Then he shall pronounce the sentence of restoration, in the following words:

"WHEREAS you, A. B., have been shut out from the communion of the faithful, but have now manifested such repentance as satisfies the Church: In the Name of the Lord Jesus Christ, and by His authority, I declare you absolved from the sentence

formerly denounced against you; and I do receive you into the communion of the Church, that you may be a partaker of all the benefits of the Lord Jesus, to your eternal salvation.

"The whole shall be concluded with prayer."

AND you, beloved Christians, receive this your brother with hearty affection; count him no longer as a stranger, but as a fellow-citizen with the saints, and of the household of God. And whereas we can have no good of ourselves, let us praise and magnify the Lord Almighty, and implore His mercy, saying,

GRACIOUS God and Father, we thank Thee through Jesus Christ our Lord, that Thou hast been pleased to give unto this our fellow-Christian repentance unto life, and unto us occasion to rejoice in his conversion. We beseech Thee, show him Thy mercy, that he may become more and more assured of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve Thee. And whereas he hath heretofore by his sins offended many, grant that he may, by his conversion, edify

many. May he stedfastly walk in Thy ways, unto the end; and may we learn from this example, that with Thee is mercy, that Thou mayest be feared; so that we, counting him for our brother and fellow-heir of eternal life, may unitedly serve Thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose Name we thus conclude our prayer—Our Father, etc.

THE FORM

FOR

ORDAINING ELDERS AND DEACONS.

If ordained separately, this form may be used as occasion shall require.

"When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner:

"After sermon, the Minister shall state, in a concise manner, the warrant and nature of the office of ruling Elder or Deacon, together with the character proper to be sustained and the duties to be fulfilled by the officer elect."

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present who are chosen to the office of Elders and Deacons in this Church, that we might know whether any person had aught to allege why they should not be set apart to their respective offices. And whereas no lawful objection hath been alleged against them, we shall in the Name of the Lord proceed to induct them into the same.

But first we invite your attention to a short declaration from the Word of God, concerning the office and

duties of Elders and Deacons. The word ELDER, which is derived from the Old Testament, and signifies a person who is placed in an honourable office of government over others, is applied to two sorts of persons who minister in the Church of Jesus Christ; for the Apostle saith: "Let the elders that rule well be accounted worthy of double honour, especially they who labour in the Word and doctrine." Hence it is evident that there were two sorts of Elders in the Apostolic Church: the former whereof did labour in the Word and doctrine, and the latter did not. The first were the Ministers of the Word, and Pastors, who preached the Word and administered the Sacraments; but the others, though they did not labour in the Word, yet served the Church by taking the oversight thereof, and ruling the same with the Ministers of the Word. For St. Paul, having spoken of the Ministry of the Word of reconciliation, and also of the office of distribution or Deaconship, speaketh afterwards particularly of this office, saying: "He that ruleth, let him do it with diligence." In another place, he counts "governments" among the gifts and offices which God hath instituted in His Church. In like manner we find the Apostle exhorting the Elders of

the Church of Ephesus, to "take heed unto themselves and to all the flock over the which the Holy Ghost had made them overseers."

It is moreover proper that such officers should be joined to the Ministers of the Word in the government of the Church, that there may be no lording over God's heritage; which can sooner creep in when the government is in the hands of one, or a very few. And thus the Ministers of the Word, together with the Elders, form an Assembly or Council of the Church, representing the whole Body, to which Christ alludes when He saith, "Tell the Church;" which can in no wise be understood of all and every member of the Church in particular, but very properly of those who govern the Church out of which they are chosen.

Therefore, in the first place, the office of the Elders is, together with the Ministers of the Word, to take the episcopacy or oversight of the Church which is committed to them. In the discharge of their duties, they are to admit to its communion such as profess faith in Christ and repentance for their sins; diligently to look whether every one properly deports himself in his doctrine and life; to admonish those who

behave disorderly; to prevent as much as possible the Sacrament from being profaned; to exercise the discipline of the Church against such as offend; and to receive them again when penitent to the household of faith.

Secondly, Since the Apostle enjoineth that all things shall be done decently and in order, therefore it is also the duty of the Elders to pay regard to all Christian ordinances; and in all things which relate to the welfare of the Church, to assist the Ministers of the Word with good counsel, to visit the sick, comfort the afflicted, and to be faithful advisers of all the flock committed to their care.

Thirdly, It is their duty particularly to have regard unto the doctrine and life of the Ministers of the Word, that all things may be directed to the edification of the Church; and that no strange doctrine be taught, according to that which we read where the Apostle exhorteth the Elders to watch diligently against the wolves who might come into the sheepfold of Christ: for the performance of which the Elders are in duty bound diligently to search the Word of God, and continually to be meditating on the mysteries of faith.

Concerning the DEACONS: Of the origin and institution of their office we may read in the sixth chapter of the Acts: where we find that the Apostles themselves did in the beginning serve the poor; for at their feet was brought the price of the things that were sold, and distribution was made unto every man according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily ministration, men were chosen by the advice of the Apostles, who should make the service of the poor their peculiar business: to the end that the Apostles might continually give themselves to prayer, and to the Ministry of the Word. And this has been continued from that time forward in the Church; as appears from Romans xii., where the Apostle, speaking of this office, saith: "He that giveth, let him do it with simplicity." And speaking of "helps," he means those who are appointed in the Church to help and assist the poor and indigent in time of need.

From these passages we may easily gather what the Deacons' office is. In the first place, it is their duty to collect and preserve with the greatest fidelity and diligence the alms which are given to the poor, and

that they endeavour that sufficient means be provided for the same. The second part of their office consists in distribution: wherein not only is godly discretion required, to bestow the alms only on the proper objects of charity, but also cheerfulness and simplicity, to assist the poor with becoming sympathy, hearty affection, and also with comfortable words from Scripture—all which the Apostle requires when speaking of the duties of this office.

To the end, therefore, beloved brethren ——, ——, that every one may hear that you are willing to take your respective offices upon you, ye shall answer to the following questions:

"DO you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of ruling Elder [*or* Deacon, *as the case may be*] in this congregation,

and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the Church?

"The Elder or Deacon elect having answered these questions in the affirmative, the Minister shall address to the members of the Church the following question:

"DO you, the members of this Church, acknowledge and receive this brother as a ruling Elder [or Deacon], and do you promise to yield him all that honour, encouragement, and obedience, in the Lord, to which his office, according to the Word of God, and the constitution of this Church, entitles him?

"The members of the Church having answered this question in the affirmative, by holding up their right hands, the Minister shall proceed to set apart the candidate, by prayer, to the office of ruling Elder, or Deacon, as the case may be."

Let us pray.

PRAYER.

O LORD God, our Heavenly Father! we thank Thee that it hath pleased Thee, for the better edification of Thy Church, to ordain in it, besides the Ministers of the Word, rulers and assistants, by

whom Thy Church may be preserved in peace and prosperity, and the indigent assisted; and that Thou hast at present granted us, in this place, men who are of good report, and we hope endowed with Thy Spirit. We beseech Thee, replenish them more and more with such gifts as are necessary for them in their ministration: with the gifts of wisdom, courage, discretion, and benevolence; to the end that every one may, in his respective office, acquit himself as is becoming: The Elders, in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of Thy beloved Son, and in admonishing and reproving disorderly persons. In like manner the Deacons, in carefully receiving, and liberally and prudently distributing the alms to the poor, and in comforting them with Thy holy Word. Give grace both to the Elders and to the Deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain, or persecution of the world. Grant also Thy divine grace to this people over whom they are placed, that they may willingly submit themselves to the good exhortations of the Elders, counting them worthy of honour for their work's sake. Give also unto them

liberal hearts toward the poor, and to the poor grateful hearts toward those who help and serve them: to the end that every one acquitting himself of his duty, Thy holy Name may thereby be magnified, and the kingdom of Thy Son Jesus Christ enlarged, in whose Name we conclude our prayer.

THE LORD'S PRAYER.

To be said by the Minister and People.

OUR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

"The Minister, having set apart the candidate by prayer, shall give to him and to the congregation an exhortation suited to the occasion.

"Where there is an existing Session, it is proper that the members of that body, at the close of the service, and in the face of the congregation, take the newly-ordained Elder by the hand, saying in words to this purpose:

"WE give you the right hand of fellowship, to take part of this office with us."

THE FORM

FOR ORDAINING

MINISTERS OF THE WORD OF GOD.

"The day appointed for Ordination being come, and the Presbytery convened, a member of the Presbytery previously appointed to that duty shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the Presbytery preparatory to this transaction: he shall point out the nature and importance of this ordinance, and endeavour to impress the audience with a proper sense of the solemnity of the transaction."

ADDRESS.

BELOVED brethren, attend to a short declaration taken from the holy Scriptures, touching the Ministry of reconciliation and the pastoral office.

We are not to look for the origin of this office in human appointment, but in God, our heavenly Father, who, being willing to call and gather a Church from among the corrupt race of men into life eternal, doth, by a particular mark of His favour, use the ministry of men therein. Accordingly, our Lord Jesus Christ, shortly before His ascension to heaven, gave to His Apostles the commission, "Go ye therefore and teach

all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: and lo! I am with you alway, even unto the end of the world." Therefore St. Paul saith that the Lord Jesus Christ hath given "some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers: for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ." Thus we see that the Pastoral office is an institution of Christ.

In the Ministry, thus divinely appointed, there is no superiority of rank or diversity of order; but all are possessed of the same authority, dignity, and power: being equally clothed with the right of preaching the Gospel, of administering the Sacraments and discipline of Christ's house, and of ordaining others to the same office.

What this holy office of Pastor enjoins, may easily be gathered from the very name itself: for, as it is the duty of the shepherd to feed, guide, protect, and rule the flock committed to his charge, so it is with regard to these spiritual shepherds who are set over the Church which God calleth unto salvation, and accounts as sheep of His pasture.

The pasture with which these sheep are fed is the Preaching of the Gospel, accompanied with prayer and the administration of the holy Sacraments. The same Word of God is likewise the staff with which the flock is guided and ruled. Therefore the office of Pastors and Ministers of God's Word is—

First. That they shall faithfully explain to their flocks the Word of the Lord, revealed by the writings of the Prophets and Apostles, and apply the same to the edification of the hearers: instructing, admonishing, comforting, and reproving according to every one's need, preaching repentance towards God, and reconciliation to Him through faith in Christ; and refuting from the holy Scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ: for the Apostle Paul saith that these "labour in the word;" and elsewhere he teacheth that this must be done "according to the measure," or rule, "of faith." He writes also that a Pastor must "rightly divide the Word of Truth." In another place he proposes himself as a pattern to Pastors, declaring that he hath "publicly, and from house to house, taught and testified repentance toward God and faith toward our Lord

Jesus Christ." But particularly we have a clear description of their office, where the Apostle thus speaketh: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the Ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

So also concerning the refutation of false doctrine, the same Apostle saith, that a Minister must "hold fast the faithful Word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers."

Secondly. It is the office of the Ministers publicly to call upon the Name of the Lord in behalf of the whole Congregation. For that which the Apostles say, "We will give ourselves continually to prayer and to the Ministry of the Word," is common to these Pastors with the Apostles: to which St. Paul alluding speaketh thus to Timothy: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and

giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour."

Thirdly. Their office is to administer the Sacraments which the Lord hath instituted as seals of His grace. As is evident from the command given by Christ to the Apostles, and in them to all Pastors: "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Likewise the Apostle, speaking of the institution of the Lord's Supper, saith, "For I have received of the Lord that which also I delivered unto you."

Finally. It is the duty of the Ministers of the Word, together with the other Elders, to maintain the discipline of the Church; and to govern it in such manner as the Lord hath ordained. For Christ having spoken of the Christian discipline, says to His Apostles: "Whatsoever ye shall bind on earth shall be bound in heaven." This is the reason why the Pastors are in Scripture called "Stewards of God," and "Bishops:" for they have the oversight of the house of God, to the end that every thing may be

done decently and in order; and also have authority to open and shut with the keys committed to them the Kingdom of Heaven, according to the charge given them by God.

From these things may be learned what a glorious work the Ministerial office is; yea, how highly necessary it is for man's salvation: which is also the reason why the Lord wills that such an office should always remain. For Christ said, when He sent forth His Apostles to officiate in this holy function, "Lo! I am with you alway, even unto the end of the world;" where we see His pleasure is, that this holy office should always be maintained on earth. And therefore St. Paul exhorteth Timothy, to "commit the things that he had heard of him to faithful men who should be able to teach others:" as he also, having ordained Titus a Minister, further commanded him "to ordain Elders in every city."

Forasmuch therefore as we, for the maintaining of this office in the Church of God, are now to ordain a new Minister of the Word, and have sufficiently spoken of the office of such persons, therefore you, beloved brother ——, shall answer to the following questions which shall be proposed to you, to the end

that it may appear to all here present that you are inclined to accept this office as it has been described.

"DO you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you promise subjection to your brethren in the Lord?

Have you been induced, as far as you know your own heart, to seek the office of the holy Ministry from love to God, and a sincere desire to promote His glory in the Gospel of His Son?

Do you promise to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the Church: whatever persecution or opposition may arise unto you on that account?

Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a Minister of the Gospel; as

well as in all relative duties, and the public duties of your office: endeavouring to adorn the profession of the Gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?

Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a Pastor to them, as God shall give you strength?

"The Candidate having answered these questions in the affirmative, the Presiding Minister shall propose to the people the following questions:

"DO you, the people of this congregation, continue to profess your readiness to receive —— ——, whom you have called to be your Minister?

Do you promise to receive the Word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline?

Do you promise to encourage him in his arduous labour, and to assist his endeavours for your instruction and spiritual edification?

And do you engage to continue to him, while he is your Pastor, that competent worldly maintenance which you have promised; and whatever else you may

see needful for the honour of religion, and his comfort among you?

"The people having answered these questions in the affirmative, (by holding up their right hands,) the Candidate shall kneel down in the most convenient part of the church. Then the Presiding Minister shall, by prayer, and with the laying on of the hands of the Presbytery, according to the Apostolic example, solemnly ordain him to the holy office of the Gospel Ministry.

"As it is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should nevertheless be ordained to the work of the Gospel Ministry, as an Evangelist to preach the Gospel, administer Sealing Ordinances, and organize churches, in frontier or desolate settlements; in this case, the last of the preceding questions [and the questions to the people] shall be omitted, and the following used as a substitute: viz.,

"Are you now willing to undertake the work of an Evangelist; and do you promise to discharge the duties which may be incumbent on you in this character, as God shall give you strength?"

Let us pray.

THE ORDAINING PRAYER.

O LORD, to Whom all power is given in heaven and in earth! Thou art the Eternal Son of the Father; Who hast so loved Thy Church, that to redeem and purify it Thou didst humble Thyself to the death of the Cross, and there shed Thy most innocent blood. And to retain this Thy most excellent benefit in memory, Thou hast appointed in Thy Church pastors and teachers, to instruct, admonish, and comfort

Thy people. Look upon us mercifully, O Lord, Thou only King, Teacher, and High Priest to Thine own flock; and send unto this Thy servant our brother, whom in Thy Name we set apart and ordain, such a portion of Thy Holy Spirit, that he may rightly divide Thy Word, to the instruction of Thy flock, and the overthrow of error and vice. Give unto him, good Lord, Thy grace and wisdom, whereby the enemies of Thy truth may be confounded, the blind and ignorant edified, and Thy sheep fed in the wholesome pastures of Thy most Holy Word. Multiply Thy graces upon him. Illuminate him with Thy Holy Spirit. Comfort and strengthen him in all virtue. Govern and guide his ministry, to the praise of Thy Holy Name, the promotion of Thy Kingdom, the comfort of Thy Church, and to the plain discharge of his own conscience in the day of the Lord Jesus: To Whom, with the Father and with the Holy Ghost, be all honour, praise, and glory, now and ever. AMEN.

"Prayer being ended, he shall rise from his knees; and the Minister who presides shall first, and afterward all the members of the Presbytery in their order, take him by the right hand, saying, in words to this purpose,

"WE give you the right hand of fellowship, to take part of this ministry with us."

"After which the Minister presiding, or some other appointed for the purpose, shall give a solemn charge in the Name of God to the newly-ordained Bishop, and to the people, to persevere in the discharge of their mutual duties."

CHARGE TO THE NEWLY-ORDAINED MINISTER, AND THE CONGREGATION.

TAKE heed, therefore, beloved brother, and fellow-servant in Christ, unto thyself and to all the flock, over the which the Holy Ghost hath made thee overseer; to feed the Church of God, which He hath purchased with His own blood. Love Christ, and feed His sheep, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being an ensample to the flock. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon these things, give thyself wholly to them, that thy profiting may appear to all: take heed unto the doctrine, and continue stedfast therein. Bear patiently all sufferings and oppressions, as a good soldier of Jesus Christ; for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall

appear, thou shalt receive a crown of glory that fadeth not away.

AND you likewise, beloved Christians, receive this your Minister in the Lord with all gladness, and hold such in reputation. Remember that God Himself through Him speaketh unto you and beseecheth you. Receive the Word, which he, according to the Scripture, shall preach unto you, not as the word of men, but (as it is in truth) the Word of God. Let the feet of those that preach the Gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. If you do these things, it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching, believing in Christ, shall through Christ inherit life eternal.

"Then the presiding Minister shall, by prayer, recommend both the newly-ordained Minister and the congregation, to the grace of God, and His holy keeping."

Let us pray.

PRAYER.

MERCIFUL Father, we thank Thee that it pleaseth Thee, by the ministry of men, to gather a Church to Thyself unto life eternal, from amongst the children of men. We bless Thee for so graciously providing the church in this place with a faithful Minister. We beseech Thee to qualify him daily more and more by Thy Holy Spirit, for the ministry to which Thou hast ordained and called him. Enlighten his understanding to comprehend Thy holy Word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the Gospel. Endue him with wisdom and valour, to rule the people aright over whom he is set, and to preserve them in Christian peace, to the end that Thy Church, under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of Thy Spirit, he may remain stedfast to the end, and be received with all faithful servants into the joy of his Lord. Give Thy grace also to this people and church, that they may becom-

ingly deport themselves towards this their Minister; that they may acknowledge him to be sent of Thee; that they may receive his doctrine with all reverence, and submit themselves to his exhortations: To the end that they may by his Word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through Thy beloved Son, who hath thus taught us to pray:

THE LORD'S PRAYER,

To be said by the Minister and People.

OUR Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

"Finally, after singing a Psalm, he shall dismiss the congregation with the usual"

BLESSING.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

THE FORM

FOR THE

INSTALLATION OF A PASTOR.

ADDRESS.

FOR the advancement of His glory in the salvation of the children of men, it hath mercifully pleased the great Head of the Church, not only to ordain the Ministry of reconciliation, but to institute various offices in His Church. Accordingly, the Apostle declares that the Lord Jesus Christ hath given some, "apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The offices thus enumerated are both extraordinary and ordinary: The former have ceased, as the occasions which called for their services have passed; but the latter continue, and will remain in the Church during the entire dispensation of grace. These ordinary and perpetual

officers are teachers and bishops, or pastors. The pastoral office is the first in the Church both in dignity and usefulness. It is constituted by the Head of the Church, when one of His ministering servants is set over a particular church or people as their spiritual teacher, shepherd, and overseer. It belongs to his office to pray for and with his people, as their mouth unto God; to read the sacred Scriptures publicly in the sanctuary to the people; to feed the flock committed to his charge with the pure Word of God; to dispense the holy Sacraments agreeably to the institution of Christ; to maintain Christian discipline; to edify the congregation, and especially the youth, by catechetical and biblical instruction; to administer comfort to the sick and afflicted; to lead the inquiring and troubled in mind to the Lord Jesus Christ: and as a faithful servant of Jesus Christ, to fulfil the whole work of the Gospel ministry.

In the discharge of these duties, he is entitled to the cordial co-operation of the people of his charge, and more especially of the elders, deacons, and members of the church. They should see that he is so sustained as to be free from distracting, worldly cares; should cherish towards him all suitable respect; be

bound to him in ardent affection; be tender of his reputation; assistant to him in their counsels; wait upon his ministry with punctuality and attention; commend him and his labours, by prayer, to the blessing of the God of all grace: and, in every possible manner, endeavour to be fellow-helpers with him in saving souls and advancing the kingdom of our Lord and Saviour Jesus Christ.

Thus, while the pastoral office requires on the part of him who is honoured with it, all faithfulness, diligence, care, and circumspection, it demands, on the part of the people, all proper support, encouragement, and obedience in the Lord towards him who is set over them. These mutual duties are enjoined by the Apostle when he exhorts: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief;" and again, "We beseech you to know them which labour among you, and are over you in the Lord, and to esteem them very highly in love for their works' sake."

Forasmuch, then, as you, beloved brother, have been regularly called by the proper authorities to

take charge of this church, and you have signified your acceptance of this call, we shall now, in the Name of the Lord, propose to you the following questions:

"ARE you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of His Church?

Do you solemnly promise, that, by the assistance of the grace of God, you will endeavour faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment in all respects becoming a Minister of the Gospel of Christ, agreeably to your Ordination engagements?

"To all these, having received satisfactory answers, the Presiding Minister shall say:

GOD, our heavenly Father, who hath called thee to the office of the Ministry, and to take the

oversight of this church, enlighten thee with His Holy Spirit, strengthen thee with His hand, and so govern thee in thy Ministry, that thou mayest decently and fruitfully walk therein, to the glory of His Name, and to the advancement of the Kingdom of His Son Jesus Christ. AMEN.

"Then he shall propose to the people the same or like questions as those directed under the head of Ordination [page 245]; which, having been also satisfactorily answered, by holding up the right hand in testimony of assent, he shall solemnly pronounce and declare the said Minister to be regularly constituted the Pastor of that congregation. A charge shall then be given to both parties, as directed in the case of Ordination; and after prayer [as in that form], and singing a Psalm adapted to the transaction, the congregation shall be dismissed with the usual"

BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

THE OFFICE

FOR THE

DEDICATION OF A CHURCH.

PREFACE.

THUS saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.

INVITATION.

HAVING therefore this promise, dearly beloved, let us draw near with a true heart, in full assurance of faith, and make known our requests unto God.

INVOCATION.

ALMIGHTY God, Who hast promised to be present with Thy people, and to grant their re-

quests in the Name of Thy well-beloved Son: Look down, we beseech Thee, upon us, and for the sake of Him who is our only Saviour and Mediator with Thee, fulfil Thy promise in our behalf: that our thoughts being lifted up, and our desires drawn forth unto Thee, we may seek Thee acceptably this day: Through Jesus Christ our Lord. AMEN.

THE LORD'S PRAYER.

To be said by the Minister and People.

OUR Father which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then follows the singing of a Psalm, or Hymn of praise and thanksgiving.

Next the reading of Scripture out of the Old and New Testaments.
The following is an appropriate selection:

1 KINGS, viii. 22–63. HEB. x. 19–27.

After which the General Prayer, which may be extemporaneous, or selected from the forms for Divine Service on the Lord's Day.

Then let there be sung a Hymn before the

SERMON.

At the close of which the Minister shall call upon the people to arise, and dedicate their house to the Triune God.

PRAYER OF DEDICATION.

HOLY, Holy, Holy, Lord God Almighty, which is, and was, and is to come: the whole earth is full of Thy glory! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Now, therefore, we thank Thee, O God, and praise Thy glorious Name.

But who are we, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own do we give Thee. O Lord our God, all this store that we have prepared to build Thee an house for Thy holy Name, cometh of Thy hand and is all Thine own.

Now behold, O Lord our God, and look unto this place where we are gathered in Thy Name; and have respect to the prayer of Thy servants and to their supplication, to hearken unto the cry and the prayer that Thy servants pray before Thee this day, to take for Thine own this house which we would give Thee!

O Lord God, Who art from everlasting to everlasting, and Whose kingdom is without end, Maker of

heaven and earth and sea, and all that in them is; King of kings and Lord of lords, Lawgiver, Defender, and Judge alone: to Thee we dedicate it.

Holy and blessed Trinity, Father, Son, and Holy Ghost; three Persons in one God: to Thee we dedicate it.

Father of all who believe in Jesus, and God and Father of our Lord Jesus Christ, here meet Thou with Thy children, teach them, strengthen them, and bless them: to Thee we dedicate it.

Son of God, the Only-begotten of the Father, Head over all things, the Lord our Righteousness, Saviour, Shepherd, High Priest, and Advocate, here draw all men unto Thee; here sprinkle Thy ransomed ones with Thine atoning blood; here make Thy flock to lie down in green pastures beside the living waters; here be Thou a shadow from the heat and a refuge from the tempest; and, while Thy people worship in the outer sanctuary, pray for them within the Holiest of all: to Thee we dedicate it.

Holy Ghost, proceeding from the Father and the Son, Who didst come down upon our Lord Jesus beside Jordan, and upon the Church at the Pentecost, Who takest up Thine abode in all believers, Comforter, In-

spirer, Sanctifier, here display Thy power, succeed Thy truth, give hope to the penitent and gladness to the mourner. Subdue Thy foes, hallow Thy Church, and accomplish all the glory of redemption: to Thee we dedicate it.

Arise, O Lord, into Thy rest, Thou and the ark of Thy strength!

But will God in very deed dwell with men on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house which we have builded? Yet dwellest Thou also with him that is of a contrite and humble spirit. So be Thine eyes opened toward this house night and day; and toward the place of which Thou hast said, My Name shall be there; and hearken Thou unto the supplication of Thy servants and of Thy people Israel when they shall pray toward this place; and hear Thou in heaven, Thy dwelling-place; and when Thou hearest, forgive. Dwell Thou with us in Thy tabernacle, while we are yet in the wilderness; then take us up to Thy house in heaven, that we may dwell with Thee for ever.

Give ear, O Shepherd of Israel, Thou that leadest

Joseph like a flock: Thou that dwellest between the cherubim, shine forth.

How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!

SCRIPTURAL

AND OTHER

OCCASIONAL PRAYERS.

SCRIPTURAL PRAYERS.

I.

CONFESSION.

BE merciful unto us, O Lord, for we cry unto Thee. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. Show us Thy mercy, O Lord, and grant us Thy salvation. Enter not into judgment with Thy servants, for in Thy sight shall no man living be justified. We acknowledge, O Lord, our wickedness. We have sinned, we have committed iniquity, we have done wickedly, from our youth even unto this day. Our transgressions are multiplied before Thee, and our sins testify against us. But with Thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions: according to Thy mercy remember Thou us, for Thy goodness' sake, O Lord. Cause us to hear Thy loving-kindness; cause us to know the

way wherein we should walk. Teach us to do Thy will: for Thou art our God. Hear Thou from heaven Thy dwelling-place, and when Thou hearest, forgive! Through Jesus Christ our Lord.

The Same.

O LORD, we do not present our supplications before Thee for our righteousness, but for Thy great mercies. To Thee belong mercies and forgivenesses, though we have rebelled against Thee, neither have we obeyed Thy voice, to walk in Thy laws. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, by departing from Thy precepts, and from Thy judgments. O Lord, righteousness belongeth unto Thee, but unto us confusion of face. Now therefore, O God, incline Thine ear, and hear; open Thine eyes, and behold. Remember not against us former iniquities: let Thy tender mercies speedily prevent us. O Lord, hear! O Lord, forgive! Help us, O God of our salvation, for the glory of Thy Name; and deliver and purge away our sins, for Thy Name's sake: Through Jesus Christ our Lord.

The Same.

HAVE mercy upon us, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions: against Thee, Thee only have we sinned. Create in us a clean heart, O God, and renew a right spirit within us. Cast us not away from Thy presence; and take not Thy Holy Spirit from us. Restore unto us the joy of Thy salvation, and uphold us with Thy free Spirit. Then will we teach transgressors Thy ways; and sinners shall be converted unto Thee. O Lord, open Thou our lips; and our mouth shall show forth Thy praise: Through Jesus Christ our Lord.

II.

ADORATION.

BLESSED be Thou, O Lord our God, for ever and ever; and blessed be Thy glorious Name, which is exalted above all blessing and praise. Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host; the earth,

and all things that are therein; the seas, and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee. O Lord of Hosts, God of Israel, that dwellest between the cherubim: Thou art the God, even Thou alone, of all the kingdoms of the earth. There is no god like unto Thee in the heaven, nor in the earth: which keepest covenant, and showest mercy unto Thy servants, that walk before Thee with all their hearts. Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

The Same.

BLESSED be Thou, Lord God of Israel, our Father, for ever. Thine, O God, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might, and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name.

The Same.

HOLY, holy, holy, Lord God Almighty, which was, and is, and is to come! Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy. For all nations shall come and worship before Thee.

III.

THANKSGIVING.

BLESSED be Thou, O God and Father of our Lord Jesus Christ, Who hast blessed us with all spiritual blessings in heavenly places in Christ: according as Thou hast chosen us in Him before the foundation of the world, that we should be holy and without blame before Thee in love: and hast predestinated us unto the adoption of children by Jesus Christ to Thyself, according to the good pleasure of Thy will. We praise the glory of Thy grace, wherein Thou hast made us accepted in the Beloved. We

bless Thee that in Him we have redemption through His blood, the forgiveness of sins, according to the riches of Thy grace. We bless Thee for making known unto us the mystery of Thy will: that in the dispensation of the fulness of times, Thou mightest gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. And we give thanks unto Thee, O Lord! for the faith and love of all Thy saints: beseeching Thee that they, having heard the Gospel of their salvation, and trusted in Christ, may be sealed with that Holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of Thy glory.

The Same.

BLESSED be Thou, O God and Father of our Lord Jesus Christ, Who according to Thine abundant mercy hast begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

IV.

SUPPLICATION.

A Prayer for Wisdom.

O GOD of our Lord Jesus Christ, the Father of Glory, give unto us the Spirit of wisdom and revelation in the knowledge of Him: that the eyes of our understanding may be enlightened; that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints; and what the exceeding greatness of Thy power to us-ward who believe, according to its mighty working in Christ, when Thou didst raise Him from the dead, and settest Him at Thine own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hast put all things under His feet, and gavest Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all.

For Spiritual Strength.

O FATHER of our Lord Jesus Christ, of Whom the whole Family in heaven and earth is named:

We bow our knees unto Thee, beseeching Thee that Thou wouldst grant us, according to the riches of Thy glory, to be strengthened with might by Thy Spirit in the inner man: That Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, that passeth knowledge; that we may be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

For a Good Judgment.

ALMIGHTY God, we pray Thee, that the love of all Thy People may abound yet more and more, in knowledge and in all judgment: that they may approve things that are excellent; that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

For Assurance.

GRANT, Almighty God, that the hearts of Thy People may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in Whom are hid all the treasures of wisdom and knowledge.

For Hope.

O GOD of Hope, fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost.

For Faith and Charity.

O GOD, we render thanks unto Thee for the faith and charity of Thy People, and for all the joy wherewith we joy for their sakes before Thee. And we pray Thee to perfect that which is lacking in their faith. Make them to increase and abound in love one toward another, and toward all men: to the end that Thou mayest stablish their hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. O Thou

very God of peace, sanctify them wholly; and may their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ: To Whom be glory for ever and ever. Amen.

For Grace to do Good Works.

O GOD of Peace, that broughtest again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good work to do Thy will, working in us that which is well-pleasing in Thy sight, through Jesus Christ: To Whom be glory for ever and ever. Amen.

For Perseverance.

GOD of all Grace, Who hast called us unto Thine eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us; that God in all things may be glorified through Jesus Christ: To Whom be praise and dominion for ever and ever. Amen.

For Unity.

O GOD of Patience and Consolation, grant us to be like-minded one toward another according to

Jesus Christ: that we may with one mind and one mouth glorify Thee, even the Father of our Lord Jesus Christ.

For Increase of Grace.

ALMIGHTY God, we thank Thee for Thy grace which is given us by Christ Jesus: beseeching Thee that in every thing we may be enriched by Him, in all utterance and in all knowledge, so that we come behind in no gift: waiting for the revelation of our Lord Jesus Christ, Who shall also confirm us unto the end, that we may be blameless in that day. Thou art faithful, O God, by Whom we were called unto the fellowship of Thy Son Jesus Christ our Lord: To Whom be glory for ever and ever. Amen.

For Deliverance from Sin.

O GOD, we thank Thee that we, who were the servants of sin, have obeyed from the heart that form of doctrine which was delivered us: and being now made free from sin, and become servants to God, may we have our fruit unto holiness, and the end everlasting life: Through Jesus Christ our Lord.

For Patience.

DIRECT our hearts, O Lord, into the love of God, and into the patience of Christ.

For Peace.

O LORD of Peace, give us peace always by all means.

For Stedfastness.

O GOD, Who hast from the beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth: Grant us grace to stand fast, and hold the traditions which we have been taught, to the obtaining of the glory of our Lord Jesus Christ. O Lord Jesus Christ, and God, even our Father, Who Thyself hast loved us, and hast given us everlasting consolation, and good hope through grace: Comfort our hearts, and stablish us in every good word and work: that we may stand perfect and complete in all the will of God.

For Sanctification.

VOUCHSAFE, O our God, we pray Thee, to count us worthy of Thy calling, and fulfil all the

good pleasure of Thy goodness, and the work of faith with power: that the Name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the grace of our God and the Lord Jesus Christ.

For Spiritual Comfort.

BLESSED be Thou, O God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, Who comfortest us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of Thee. And as the sufferings of Christ abound in us, so may our consolation also abound by Christ: that as we are partakers of the sufferings, so we may be also of the consolation. Deliver us, O God, in Whom we trust, and grant us the testimony of a good conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by Thy grace, we may have our conversation in the world. Thanks be unto Thee, O God, Who always causest us to triumph in Christ, and makest manifest the savour of Thy knowledge by us in every place.

V.

INTERCESSION.

For the Universal Church.

O GOD and Father of our Lord Jesus Christ, we give Thee thanks for all Thy saints our faithful brethren in Christ: desiring that they might be filled with the knowledge of Thy will, in all wisdom and spiritual understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthen them with all might, according to Thy glorious power, unto all patience and long-suffering with joyfulness. May they ever give thanks unto Thee, O Father, Who hast made us meet to be partakers of the inheritance of the saints in light; Who hast delivered us from the power of darkness, and hast translated us into the kingdom of Thy dear Son: in Whom we have redemption through His blood, even the forgiveness of sins.

For all Classes of Men.

O GOD our Saviour, who wouldest have all men to be saved, and to come to the knowledge of the truth: Let Thy way be known upon the earth, Thy

saving health unto all nations. Let the kingdoms of this world become the kingdoms of the Lord and of His Christ. We pray for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. And we beseech Thee for Thy servants, who in every place make manifest the savour of Thy knowledge, preaching among the nations the unsearchable riches of Christ. Supply them with Thy Spirit; open unto them doors of utterance, to make known the mystery of the Gospel; deliver them from unreasonable and wicked men; and may the Word of the Lord every where have free course and be glorified, even as it is with us. O Lord of the harvest, send forth labourers into Thy harvest.

VI.

ASCRIPTIONS OF PRAISE.

NOW to God only Wise be glory through Jesus Christ for ever. Amen.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be honour and glory for ever and ever. Amen.

Now to the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortal-

ity, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: To Him be honour and power everlasting. Amen.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy: To the only Wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Of Him, and through Him, and to Him, are all things: To Whom be glory for ever. Amen.

Salvation, and glory, and honour, and power, unto the Lord our God.

To Whom be glory for ever and ever. Amen.

To Him be glory, both now and for ever. Amen.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: To Him be glory and dominion for ever and ever. Amen.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Salvation to our God, which sitteth upon the throne, and unto the Lamb.

To Him be glory and dominion for ever and ever. Amen.

A

COMPREHENSIVE PRAYER,

CHIEFLY

IN THE WORDS OF SCRIPTURE.

ADORATION.

O GOD, Thou art our God, early will we seek Thee; our God, and we will praise Thee; our fathers' God, and we will exalt Thee. Thou art very great, clothed with honour and majesty. Thou coverest Thyself with light as with a garment; and in Thee is no darkness at all.

Thou art God Thyself alone; and, besides Thee, there is none else. The heavens declare Thy glory, and the firmament showeth forth Thy handy work. The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even Thine eternal power and God-head.

Thou art transcendently great in all Thy perfections. Thou art glorious in holiness, fearful in praises,

doing wonders. Who, in the heavens, can be compared unto the Lord? Who, among the sons of the mighty, can be likened unto Thee, O Lord God of hosts? As the heavens are high above the earth, so are Thy thoughts above our thoughts, and Thy ways above our ways. All nations, before Thee, are as the drop of a bucket, or the small dust of the balance; and Thou takest up the isles as a very little thing: they are as nothing, and counted to Thee as less than nothing, and as vanity.

Thou art the eternal, immortal, and unchangeable God. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, from everlasting to everlasting Thou art God, the same yesterday, to-day, and for ever.

Thou art the omnipresent God. None can hide himself in secret places, that Thou canst not see him, for Thou fillest heaven and earth with Thy presence.

Thou art the omniscient Jehovah. All things are naked and opened unto the eyes of Him with whom we have to do. Thou understandest our thoughts afar off: there is not a word in our tongue, but lo! O Lord, Thou knowest it altogether.

Thy wisdom is unsearchable. Thine understanding, O Lord, is infinite. Thou tellest the number of the stars, and callest them all by their names. Thou art wonderful in council, excellent in working, wise in heart, and mighty in strength. O the depth of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!

Thy sovereignty is incontestable. Thou dost according to Thy will, in the armies of heaven, and among the inhabitants of the earth, and none can stay Thy hand, or say unto Thee, What doest Thou?

Thy power is irresistible. We know, O God, that Thou canst do every thing. All power is Thine, both in heaven and in earth: Thou killest, and Thou makest alive: Thou woundest, and Thou healest: and there is none that can deliver out of Thy hand.

Thou art a God of unspotted purity and perfect rectitude. Thou art holy, O Thou that inhabitest the praises of Israel. Holy and reverend is Thy Name; and we give thanks at the remembrance of Thy holiness. Thou art of purer eyes than to behold iniquity; neither shall evil dwell with Thee.

Thy justice is inflexible, Thy truth inviolable, and the treasures of Thy goodness inexhaustible. Thou

art righteous, O Lord, in all Thy ways, and holy in all Thy works. Thy righteousness is as the great mountains: all Thy ways are truth and judgment. Thou art good, and Thy mercy endureth for ever. Thy loving kindness is great towards us, and Thy truth endureth to all generations. Thou hast proclaimed Thy Name, the Lord, the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.

These, O Lord, are but part of Thy ways; for who by searching can find out God? who can find out the Almighty to perfection?

We praise Thee as a God of ineffable glory. Thou hast prepared Thy throne in the heavens; and the Seraphim veil their faces before Thee. Thou makest Thine angels spirits, and Thy ministers a flame of fire: Thousand thousands minister unto Thee, and ten thousand times ten thousand stand before Thee. Thou art worthy, O Lord, to receive blessing, and honour, and glory, and power; for Thou hast created all things, and for Thy pleasure they are and were created. The earth is full of Thy riches; Thy kingdom ruleth over all: a sparrow falls not to the ground

without our Father; and the hairs of our head are all numbered.

Thou madest man at first out of the dust of the ground, and didst breathe into him the breath of life, and he became a living soul. Thou hast made of one blood all the nations of men, for to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation.

We adore Thee, as the one living and true God, the Father, the Word, and the Holy Ghost. We give honour to the Son as to the Father; and to the Comforter, the Holy Spirit, who is sent to teach us all things, and to bring all things to our remembrance. We praise Thee, O Father, Son, and Holy Ghost, the Creator, the Redeemer, and the Sanctifier. Thou hast made us, and not we ourselves; and therefore we are not our own, but Thine, Thy people, and the sheep of Thy pasture. In Thee we live, and move, and have our being. Thou hast redeemed us from evil. We are bought with a price. It is of Thy mercy that we are not consumed, even because Thy compassions fail not. Thou hast appointed us a High Priest, in Whose Name we may come boldly to the throne of grace. We make mention of the righteousness of Christ, and of His only.

CONFESSION.

MOST merciful God, we come unto Thee, in humble dependence upon His atonement and intercession, and confess our sins, which are many and great. Against Thee, Thee only, have we sinned, O God: and to us belongeth shame and confusion of face. Behold, we are vile; what shall we answer Thee? We will lay our hand upon our mouth. Thou puttest no trust in Thy saints; yea, the heavens are not clean in Thy sight. How much more abominable and filthy is man, who drinketh iniquity like water? We have ruined ourselves: but in Thee is our help. If Thou, Lord, shouldst mark iniquities, O Lord, who should stand? But there is forgiveness with Thee, that Thou mayest be feared: with Thee there is mercy: yea, with our God there is plenteous redemption.

O Lord, Thou madest man upright, but he hath sought out many inventions. Our first parents rebelled against Thee; and we are transgressors from the womb. We are a seed of evil doers. We have dealt very treacherously. By one man's disobedience, many were made sinners. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Behold, we

were shapen in iniquity. We are by nature children of wrath, even as others. All flesh have corrupted their way; we are all gone aside; we are altogether become filthy; there is none righteous; there is none that doeth good; no, not one.

Our understandings are darkened by reason of sin; our wills are stubborn and perverse; and our affections are alienated from Thee. We are wise to do evil, but to good we have no knowledge. Our neck hath been an iron sinew; and we have made our hearts as the adamant. We have followed after vanities, and forsaken our mercies. We have set our affections on things beneath; and our hearts have departed from the living God. We are prone to evil as the sparks fly upward. Our hearts are deceitful above all things, and desperately wicked. O Lord, we lament our irregular appetites, and inordinate passions. We bewail our pride, our carnality, and worldly-mindedness. Our sins are attended with exceedingly great aggravations. We have sinned against the clearest light, the tenderest love, and the most faithful warnings of God, of parents, of ministers, and of our own consciences. And now, O Lord, what shall we say? For we have forsaken Thy commandments: we have sinned,

what shall we do unto Thee, O Thou Preserver of men?

Glory, glory to Thy Name in the highest, that there is any hope for the lost and sinful children of men; that Thou hast entertained purposes of mercy towards any of the guilty race; that the joyful sound of peace and reconciliation with God hath reached our ears. We thank Thee that Thou hast so loved the world as to give Thine Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

SUPPLICATION.

IN the all-prevailing Name of Jesus of Nazareth, a Name with which Thou art ever well pleased, we present our prayers and supplications to Thee. And now, Lord, what wait we for? Our eyes are unto Thee, and our hope is in Thee, through Christ Jesus our Redeemer. Deliver us from all our transgressions; and, O God, be merciful to us sinners. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions: and our sin is ever before us. Justify us freely by Thy grace, through the redemption that is in Christ Jesus our Lord.

Create in us a clean heart, O God, and renew a right spirit within us. Work in us the work of faith with power. Dispose us to a godly sorrow for our sins, and give us repentance unto life. Shed abroad Thy love in our hearts by the Holy Ghost given unto us. Teach us Thy statutes, and give us understanding that we may know Thy testimonies. May we know God and Jesus Christ, whom to know is eternal life. Put Thy fear, O Lord, into our hearts, that we may never depart from Thy law. Hide pride from our eyes, and clothe us with humility. Enable us to put on the ornament of a meek and quiet spirit. O God of peace, let not anger dwell in our bosoms. Fill us with charity and brotherly love, that we may keep the unity of the Spirit in the bond of peace. May our consciences be always tender. May we abstain from all appearance of evil. Incline us to contentment with the allotments of Thy providence; and form us to submission and resignation to Thy will. May we ever possess our souls in patience; and feel a holy indifference to all the objects of time and sense. O Lord, furnish us with hope, which maketh not ashamed; that living hope, which is as an anchor to the soul, both sure and stedfast.

Enable us, O Lord, to be circumspect in all our conversation, watching over our thoughts, our lips, and our lives. May the grace of God teach us, that denying ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of that great God, and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Lord, quicken us in the ways of righteousness. Let us ever practise the things which are honest in the sight of all men. May we be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. May we have grace always to live in the exercise of devotion and piety towards God; of truth, charity, and righteousness towards men; and to maintain chastity, temperance, and sobriety towards ourselves. Grant that we may increase in all godliness; that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

O Lord, Who art the confidence of all the ends of the earth, preserve us from temptation; support us under afflictions; comfort us in sorrows; make us use-

ful in life, and prepare us for death: And when we have done serving Thee here below, admit us, we beseech Thee, to that state of rest and perfection which Thou hast reserved for Thy people in the heavenly world.

THANKSGIVING.

AND now, O Lord our God, we desire to lift up our hearts to Thee, in a grateful acknowledgement of all Thy mercies and benefits to us. We praise Thee, as the King of kings and Lord of lords, full of compassion and goodness to the children of men. We thank Thee that Thou hast formed us reasonable creatures, capable of knowing, serving, and enjoying Thee. We bless Thee for Thy preserving care; for our lives, our health, our food and raiment; for our friends, our comforts, and all our temporal enjoyments. Above all, we praise Thee, O most merciful Father, for spiritual blessings in heavenly places in Christ Jesus.

We thank Thee, O Lord, for the early intimations of good-will to fallen men; that the seed of the woman should bruise the serpent's head. We adore Thee for the wonderful and mysterious incarnation of

Thine Only-begotten Son. We praise Thee, that when the fulness of time was come, Thou didst send forth Thy Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. We thank Thee for His gracious undertaking; for His exemplary life; His soul-saving doctrines; for the stupendous miracles whereby He confirmed His divine mission; and, in a special manner, for His meritorious death and sufferings. We bless Thee that He was delivered for our offences, and rose again for our justification; that He hath ascended to His Father and our Father, to His God and our God; and that He ever liveth to make intercession for us.

We thank Thee, O Lord God of grace, for the Holy Spirit, and for His sanctifying and comforting influences upon the souls of men; for the Covenant of grace and all the precious promises thereof; for Thy Word; for the Gospel Ministry, and the institution of all Thine Ordinances; for Sabbaths; and for Sanctuary blessings. We praise Thee for the striving of Thy Spirit, and for the remonstrances and admonitions of our consciences; for enlightening, renewing, justifying, adopting, and sanctifying grace;

for sweet communion with Thee in Thine ordinances; for gracious answers to our prayers; for succour in temptations; for support under troubles; and for the joyful hopes of a glorious immortality.

INTERCESSION.

NOW, O Thou Most High, when we pray unto Thee, we would remember and make supplication for all the children of men. Extend, we beseech Thee, Thy mercy to a guilty world; and let all the ends of the earth see the salvation of our God. Let Thy Gospel be preached unto every creature; and add unto Thy Church daily such as shall be saved. Give unto Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. O Lord, gather into the Gospel Church Thine ancient people the Jews: hasten the latter-day glory: accomplish all the purposes of Thy grace: remove every thing which is a let or hindrance to the advancement of the Redeemer's Kingdom: take away all error and idolatry, anti-christian superstition, and Mohammedan delusion.

We pray for Thy blessing upon Thy Church Universal, and upon every branch of it in particular. O

Lord, pity any part of Thy Church that may be suffering affliction or persecution. Let not the rod of the wicked rest upon the lot of the righteous; strengthen the faith and patience of Thy suffering saints, that they may hope and quietly wait for the salvation of the Lord. Pour out Thy Spirit upon all Thy Churches; revive Thy work in the midst of the years; cause pure and undefiled religion universally to prevail; arise, have mercy upon Zion, and let the time to favour her, yea, the set time, come.

Heavenly Father, do Thou bless all the Ministers of Thy Gospel; purify the sons of Levi, and make those holy who bear the vessels of the Lord; make them burning and shining lights in Thy golden candlesticks; and may they turn many to righteousness, and shine as stars in the firmament of glory for ever and ever.

O Lord, we pray for Thy special favour to Thy Churches in this land. Be very gracious to all the Congregations and Ministers of this Church. Bless our Presbyteries, our Synods, and our General Council. May their deliberations at all times have a happy tendency to promote true religion, and to advance more and more the interests of the Redeemer's Kingdom. Make all our people holy in their lives, and

godly in their conversation. May they be an ornament to their profession; and may our Church be a praise in the land.

O Thou, who art King among the nations, visit all the nations and kingdoms of the earth with Thy goodness, Thy mercy, and Thy salvation. Deal favourably, O Lord, with the land in which we live. O Thou hope of Israel, the Saviour thereof in time of trouble, be not as a stranger in our land, and as a way-faring man, that turneth aside to tarry for a night. Make this Emmanuel's land. May it be a valley of vision, a land wherein truth, peace, and righteousness shall always dwell.

Give, O Lord, we entreat Thee, prosperity to the inhabitants of this country, in their husbandry, their trades, and their merchandize. Make not our heaven brass, nor our earth iron; but grant us, we pray Thee, rain in due season; and reserve unto us the appointed weeks of harvest. Let our land yield her increase, and our trees their fruit. Abundantly bless our provision, and satisfy our poor with bread. O Lord, bless all in authority over us, supreme and subordinate. Counsel our counsellors, and teach our senators wisdom. Make our officers peace, and our exactors right-

eousness. May all our magistrates and rulers rule in the fear of God, be able men, men of truth, fearing God, and hating covetousness. May judgment run down as waters, and righteousness as a mighty stream.

O Lord, we pray for all schools, colleges, and other seminaries of learning. From these fountains may streams issue, which shall make glad the city of our God. Bless all teachers in them; and may the youth be trained up in the fear of the Lord.

Most gracious God, we beseech Thee to extend compassion to the sons and daughters of affliction. Heal the sick; ease the pained; support the distressed; succour the tempted; comfort mourners; restore to their right mind those who are deprived of the use of their reason; be the God of the widow, the father of the fatherless, and the orphan's stay.

And now, O Lord, our God, we commit ourselves unto Thee; we hope in Thy mercies; and we wait for Thy salvation. Pardon the iniquity of our holy things. We ask and offer all, in the Name of our once crucified, but now exalted Redeemer, the Lord Jesus Christ: to Whom, with the Father, and the Spirit of all grace, be ascribed glory, honour, dominion, and praise, for ever and ever. AMEN.

SUNDRY OCCASIONAL PRAYERS.

THE MORNING PRAYER.

Cause me to hear Thy loving-kindness in the morning; for in Thee do I trust.

Cause me to know the way wherein I should walk; for I lift up my soul unto Thee.

ALMIGHTY God, our Father and Preserver! we give Thee thanks that of Thy goodness Thou hast watched over us the past night, and brought us to this day. And we beseech Thee, strengthen and guard us by Thy Spirit, that we may spend it wholly in Thy service, aiming at Thy glory, and the salvation of our fellow-men. And even as Thou sheddest now the beams of the sun upon the earth to give light unto our bodies, so illumine our souls with the brightness of Thy Spirit, to guide us in the paths of Thine obe-

dience. May all our purpose be this day to honour and serve Thee; may we look for all prosperity to Thy blessing only, and seek no object but such as may be well-pleasing in Thy sight. Enable us, O Lord! while we labour for the body, and the life that now is, ever to look beyond unto that heavenly life which Thou hast promised Thy children. Defend us in soul and body from all harm. Guard us against all assaults of the devil, and deliver us from any dangers that may beset us. And seeing it is a small thing to have begun well, except we also persevere, take us, O Lord! into Thy good keeping this day, and all our days; continue and increase Thy grace within us, until we shall be perfectly united in the glory of Thy Son Jesus Christ our Lord, the Sun of Righteousness, who shall replenish our souls with His eternal light and gladness. And that we may obtain all these blessings, be pleased to cast out of Thy remembrance all our past offences, and of Thy boundless mercy forgive them; as Thou hast promised unto those who call upon Thee in sincerity and truth. Hear us, O God, our Father and Redeemer! Through Jesus Christ our Lord: In Whose Name we pray, as He hath taught us, saying —Our Father, etc.

THE EVENING PRAYER.

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death.

I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety.

O MERCIFUL God! Eternal Light, shining in darkness, Thou that dispellest the night of sin, and all blindness of heart: Since Thou hast appointed the night for rest, and the day for labour; we beseech Thee, grant that our bodies may rest in peace and quietness, that afterward they may be able to endure the labour they must bear. Temper our sleep, that it may be pure and peaceful; that we may remain spotless both in body and soul; yea, that our sleep itself may be to Thy glory. Enlighten the eyes of our understanding, that we may not sleep in death; but always look for deliverance from this misery. Defend us against all assaults of the devil, and take us into Thy holy protection. And although we have not passed this day without greatly sinning against Thee, we beseech Thee to hide our sins with Thy mercy, as Thou hidest all things on earth with the darkness of the night, that we may never be cast out from Thy

presence. Relieve and comfort all those who are afflicted or distressed, in mind, body, or estate: Through Jesus Christ our Lord; Who hath taught us to pray—Our Father, etc.

A SHORT PRAYER,

That All Men may live uprightly in their Callings.

LORD God Almighty, Merciful and Pure, be pleased in favour to consider the weakness of man: and so sanctify us with Thy grace, that we may all confess our sins, and cry to Thee for pardon; all acknowledge our weakness, and cry to Thee for strength; all see our ignorance, and come to Thee for knowledge how to behave ourselves in this mortal life in our several callings: That thereby both Thou mayest be glorified, our brethren comforted, and ourselves relieved: that when we shall be called by Thee to render an account of our stewardships, we may be able to stand before Thee acquitted from all that either sin, the devil, or our corrupt flesh may charge us with: not through our own deservings, which in our best endeavours are evil evermore; but in the merits of Thy Son Jesus Christ. AMEN.

A PRAYER FOR PARDON AND HELP.

O MOST Merciful Saviour! Who by Thy life and atoning death didst reconcile man with God; the only hope of the despairing, and help of them that are warred against; the ready defence of all that fly to Thee, the refuge of all Thy People: Abhor not us, who by wicked works, words, and deeds, have rendered ourselves utterly vile in Thy sight: but kindly pity us, sinners, and prodigal children, and receive our prayers, though offered to Thee by polluted lips. Open unto us, O gracious Lord, Thy tender mercies; and passing by our numberless offences, turn us to repentance, and make us tried doers of Thy precepts. Be also present with us always in Thy merciful compassion: both in this life, as a constant protector and aid, warding off every assault of our enemies, and leading us unto salvation; and in the time of our departure, caring for our helpless souls, and driving far from them all dark visions of fear and fright; and in the awful day of judgment, delivering us from everlasting punishment, and making us heirs of Thine unspeakable glory. This, O Lord, we ask through Thy mediation and intercession: to Whom, with the Father and the

Holy Ghost, be all honour, glory, and dominion. AMEN.

A PRAYER IN TIME OF DISCORD.

MOST Gracious Lord, we humbly beseech Thee to grant us hearts mindful of Thy past mercies toward this nation. Suffer us never to fall into unthankfulness and forgetfulness of Thy benefits publicly received. Be pleased to continue Thy fatherly guidance and direction of our ways. Dissipate the counsels of such as labour to stir up the hearts of this people against one another: let their malicious practices be for their own confusion; and grant Thou of Thy mercy that love, concord, and tranquillity may continue and increase among the inhabitants of this land, even until the coming of our Lord Jesus Christ: by Whose glorious Gospel Thou dost call us to unity, peace, and Christian harmony, the full perfection whereof we shall possess in Thy Kingdom: where all offences shall be removed, all iniquity suppressed, and Thy chosen ones fully endued with that perfect glory in which our Lord Jesus now reigneth; Unto Whom, with Thee and the Holy Ghost, be all honour and glory evermore. AMEN.

A PRAYER AT THE OPENING OF A CHURCH COURT.

ETERNAL God! Who of Thine infinite goodness hast chosen unto Thyself a Church from the foundation of the world, we bless Thee for Thy fatherly love and care, in ruling, defending, and guiding Thy People in the knowledge of Thy blessed will. Give now, O Lord, unto us who are here gathered in Thy Name, such a measure of Thy Holy Spirit, that we may see and ask of Thee those things that shall be expedient for Thy glory and the safety of Thy flock. Impart Thy grace, that we may stedfastly agree in the unity of the true doctrine; preserve us from all error; and lead us into all purity of life, that we may not dishonour Thy holy Gospel. Remove from us all misapprehensions and vain desires; and grant that Thy holy Word may be the only guide and rule of all our consultations; that they may tend to the glory of Thy Name, the edification of Thy Church, and the discharge of our own conscience. Grant this, O Father! for the sake of Jesus Christ our Lord and Redeemer: To Whom, with Thee and the Holy Ghost, be all honour and praise, now and ever. AMEN.

A PRAYER FOR SICK PERSONS.

O ALMIGHTY, Eternal, Righteous God, and Merciful Father, Thou who art Lord of life and death, and without whose will nothing is done in heaven, nor on earth: Although we are not worthy to call upon Thy Name, nor to hope that Thou wilt hear us, when we consider how we have hitherto employed our time: We beseech Thee, that Thou wilt be pleased of Thy mercy to look upon us in the face of Jesus Christ, who hath taken all our infirmities on Him. We acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have justly merited this punishment, yea, have deserved much more. But, Lord, Thou knowest that we are Thy people, and Thou art our God: we have no other refuge than in Thy mercy, which Thou hast never withheld from any one who turned himself to Thee. Therefore we beseech Thee not to impute our sins unto us, but account the wisdom, righteousness, and holiness of Jesus Christ unto us, that we may in Him be able to stand before Thee. Deliver us for His sake from these sufferings, that the wicked may not think that Thou hast forsaken us. And if it be Thy pleasure longer thus to try us, give us strength and patience to bear

all suffering according to Thy will, and let all turn according to Thy wisdom to our profit. Rather chasten us here, than hereafter, to be lost with a sinful world. Grant that we may die to this world, and all earthly things, and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not by any means to be separated from Thy love; but draw us daily nearer and nearer unto Thee, that we may attain unto the end of our calling with joy; that we may die, rise again, and live with Christ in eternity. We also believe that Thou wilt hear us through Jesus Christ, who hath taught us to pray—Our Father, etc.

Strengthen us also in the true Faith, which we believe in our hearts, and profess with our mouths—I believe in God, etc.

The Same.

ETERNAL, Merciful God and Father, the eternal salvation of the living, and the everlasting life of the dying; seeing that Thou hast death and life in Thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befall us, nay, not a hair can fall from our head, without Thy will: and since Thou dost order all

things for the good of Thy People: We beseech Thee, grant us the grace of Thy Holy Spirit, to teach us rightly to acknowledge our misery, and patiently to bear Thy chastenings, which we have deserved ten thousand times more severe. We know that they are not the evidences of Thy wrath, but of Thy fatherly love towards us, that we should not be condemned with the world. O Lord, increase our faith in Thine infinite mercy, that we may be more and more united to Christ, as members to their spiritual Head, to whom Thou wilt make us conformable in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it. We submit ourselves entirely to Thy holy will, whether Thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life; since we belong to Christ, and therefore shall not perish. We would willingly leave this weak body in hope of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comforts of the remission of sins, and of justification through Christ, that we by that shield may overcome all the assaults of Satan. May His innocent blood wash away all the stain and uncleanness of our sins, and His righteousness answer

for our unrighteousness in Thy last judgment. Arm us with faith and hope, that we may not be ashamed nor confounded by the terrors of death. But when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards Thee: and when Thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon Thee. O Lord, into Thy hands we commit our souls: forsake us not in our last extremity; and that only for the sake of Jesus Christ: Who hath taught us to pray—Our Father, etc.

FOR A SICK CHILD.

O ALMIGHTY and most Merciful Father! in Whose hands are the issues of life and death: Look down, we beseech Thee, in compassion, upon the sick child for whom our prayers are desired. If it be Thy good pleasure, deliver *him* from *his* bodily sickness, prolong *his* days upon the earth, enable *him* to live in Thy fear and to Thy glory, and visit *him* with Thy salvation. But if it be Thy will, O gracious God! to take *his* soul at this time out of the world, receive *him*, we pray Thee, into those heavenly habitations, where the spirits of all who are in Christ

enjoy perpetual repose and blessedness. Grant this, O Lord! for the love of Thy Son, our Saviour Jesus Christ. AMEN.

FOR A PERSON UNDER AFFLICTION.

O MERCIFUL God and heavenly Father! Who hast taught us in Thy holy Word that Thou dost not willingly afflict the children of men: Look with pity, we beseech Thee, upon the sorrows of Thy *servant*, for whom our prayers are desired. In Thy wisdom, Thou hast visited *him* with trouble, and hast brought distress upon *his* soul. Remember *him*, O Lord! in mercy: sanctify Thy fatherly correction to *him;* endue *his* soul with patience under *his* affliction, and with resignation to Thy blessed will. Comfort *him* with a sense of Thy goodness, and give *him* peace; through Jesus Christ our Lord. AMEN.

FOR RAIN.

O GOD, Creator and Governor, Who preservest man and beast, look, we beseech Thee, on our dry, thirsty land; water it abundantly from Thy river which is full of water, and let Thy paths drop fatness, that the springing of the earth may be blessed, the

fruits thereof be perfect and plentiful, and the year crowned with Thy goodness. Spare us, O Lord, in Thy mercy, and cause Thy people to rejoice because of Thy bounty. Shed forth Thy Holy Spirit on Thy Churches, that Thy heritage may be confirmed and Thy word be fruitful abundantly, for the glory of Thy holy Name through Jesus Christ our Lord. AMEN.

FOR FAIR WEATHER.

O GOD of love and compassion, Who of old didst set Thy bow in the cloud for a token of a covenant between Thee and the earth, we humble ourselves before Thee on account of our sins, and acknowledge Thy chastisement to be just. Yet spare us, O Lord. Stay the excess of rain, and cause Thy sun to shine, that, the hope of harvest being fulfilled, our barns may be stored with Thy bounty, and our souls rejoice in Thee. Above all, O Lord, grant that the Sun of Righteousness may arise upon us with healing in His wings, and Thy people, walking all the day in the light of Thy countenance, in Thy righteousness may be exalted. Do this, O Father of mercies, for the sake of Thy Son Jesus Christ. AMEN.

FOR PEACE.

O GOD of peace, Who didst send unto us messages of peace by Thy Son, the Prince of peace, and commandest us to be at peace with all men, we entreat Thee to save us from quarrel, bloodshed, and war. Still the tumult of the people as Thou dost the raging of the sea.* Disappoint the devices of the wicked, and bring their machinations to naught. Fill our hearts and the hearts of all men with Thy love, that so we may dwell in safety under the wings of Thy Holy Spirit, and have peace with God through our Lord Jesus Christ. AMEN.

IN TIME OF PESTILENCE.

O GOD, we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast seen that our iniquities are great, and Thou hast sent the angel of death to smite us sorely. Oh, vex us no more in Thy displeasure, but by Thy Holy Spirit turn our hearts and the hearts of all our people to Thy righteous ways, that so Thou mayest repent Thee of the evil, and our lives may be prolonged for the honour of

* In time of war may be here inserted:

Give us not over into the hands of our enemies, but defend us, and grant us the victory, which is in Thine hand.

Thy blessed Name. Yet, O Lord, whatsoever Thou hast in store for us of good or of evil, give us grace to trust our souls in Thy keeping, and to praise Thee with humility and with fear, that, whether we live or die, we may be Thine, and at last find an abundant entrance into life eternal, through Him who died for us and rose again. AMEN.

FOR THE ABSENT FROM HOME.

O GOD, Who art everywhere present, ruling the sea and the land, we entreat Thee for [him, her, *or* those,] now absent from us. Rescue them from peril, from sickness, from sin, and from death. Cover them as with a shield, and sanctify their experience of Thy mercy to their eternal profit and joy. In due time restore them to their homes, and keep them and us through the journey of this life, that we all may reach our Father's house in peace, through His grace Who hath opened the kingdom of heaven to all that believe on His holy Name. AMEN.

A THANKSGIVING FOR RAIN.

WE thank Thee, O God, in Whose hand are all things, that Thou hast heard our prayers, and

hast sent us abundant rain. Continue, O Lord, to shed down the riches of Thy bounty, that our valleys may be covered with corn, and the pastures rejoice. Grant also, for Thy Name's sake, that our grateful hearts, ever mindful of Thy love, may evermore praise Thee with holy gratitude, reverence, and obedience, for Jesus Christ's sake. AMEN.

A THANKSGIVING FOR FAIR WEATHER.

O GRACIOUS and most compassionate Lord God, we have humbled ourselves under Thy righteous pleasure, and trembled under Thine afflictive will. Thou hast restored unto us the light of hope, and stayed the overflowing of rain. Thy sunshine is upon the earth, and the world is full of Thy healthful light. Perfect that which Thou hast most mercifully preserved, and let the fields yield their increase. Shine within our hearts, that we may show forth the fruits of a Christian, faithful, and contented life, through Him whom Thou lovest. AMEN.

A THANKSGIVING FOR HARVEST.

O GOD, Who hast said that whatsoever a man soweth he shall also reap, we heartily thank Thee for

Thy blessing on the labours of the husbandmen, and that a good harvest has been gathered. May we who live by Thy bounty, live to Thy praise, and our souls be preserved from pride or forgetfulness of Thee, who feedest Thy children with the finest of the wheat. Remember the poor, and cause us to remember them. Speedily gather to Thyself a harvest of praise from all nations and all the earth, that the good seed of the Word sown in Thy Name may bear fruit abundantly to Thine eternal glory, through Jesus Christ our Lord. AMEN.

A THANKSGIVING FOR DELIVERANCE FROM PESTILENCE.

FATHER of Mercies, Who desirest not the death of the sinner, we thank Thee most humbly and heartily that Thou hast been pleased of Thine infinite compassion to hear our prayers, and favourably to regard Thy suppliant and sorrowing people. Thou hast withdrawn from the midst of us the desolating plague. Oh, that we which remain alive may present unto Thee our whole bodies as a continual thank-offering, which is our reasonable service. Remember Thy promise unto the widow and the orphan, bind up the

broken in heart, and comfort all that mourn, for the sake of Him who died for us and rose again. AMEN.

A THANKSGIVING FOR A SAFE RETURN HOME.

WE thank Thee, O God of our mercies, that Thou hast restored our *brother* to *his* home safe from the perils of the way. The earth is Thine; the sea also is Thine: and Thou hast not suffered *him* to perish in a strange land nor to sink in the mighty waters. May the goodness of God lead *him* to a more hearty repentance, and *his* soul ever rejoice in Thee until *he* reaches our Father's house, where there is fulness of joy in Thine eternal presence, through Christ our Redeemer. AMEN.

A PRAYER TO BE USED AT SEA.

ALMIGHTY God, our heavenly Father, Who alone commandest the winds and the waves, and they obey Thee: we Thine unworthy and sinful creatures, separated upon the sea from the dwellings of men, would humbly address to Thee our prayers. We confess our manifold transgressions and wickedness; and implore Thy mercy and forgiving grace through Jesus Christ our Lord and Saviour. We worship

Thee, O God; and beholding Thy works and Thy wonders in the deep, magnify and exalt Thy great and holy Name: and ascribe unto Thee all dominion and majesty and glory for ever and ever. May Thy fear ever fall upon us, O Lord, and Thine excellence make us suitably afraid. We give thanks unto Thee for Thy goodness and loving-kindness to us, notwithstanding our guilt, and the magnitude of our sins: and would call upon our souls to bless and praise Thy holy Name, for Thine upholding mercy and preserving care. Vouchsafe unto us, O Lord, the continued defences and blessings of Thy Providence. Spare us Thy just judgments; shield us from dangers seen and unseen: prosper us on our way, and bring us to our destined haven. Above all, grant unto us, O heavenly Father, the abundant influence of Thy Holy Spirit, to enlighten our minds in the knowledge of Thy Truth, to purify our hearts from indwelling sin, and to work in us both to will and to do of Thy good pleasure. Grant unto us repentance and the remission of sin, and that faith which is the gift of God: that we may bring forth unto Thee, in our hearts and lives, the peaceable fruits of righteousness. Forbid, O Lord our God, that we should make shipwreck of the soul; but being guided

and guarded by Thy good Spirit, may we finish the voyage of life in safety, and find entrance at last into the haven of eternal rest, through Jesus Christ our Lord: To Whom, with Thee the Father, and the Holy Ghost, be glory everlasting. AMEN.

A PRAYER FOR THE PRESIDENT OF THE UNITED STATES, AND ALL IN CIVIL AUTHORITY.

O LORD, our Heavenly Father, the high and mighty Ruler of the universe, Who dost from Thy throne behold all the dwellers upon earth: most heartily we beseech Thee, with Thy favour to behold and bless Thy servant, the President of the United States, and all others in authority; and so replenish them with the grace of Thy Holy Spirit, that they may always incline to Thy will, and walk in Thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. AMEN.

THE COLLECTS.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us with great humility: that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. AMEN.

BLESSED Lord, who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. AMEN.

O LORD Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way

before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight; who livest and reignest with the Father and the Holy Spirit, ever One God, world without end. AMEN.

O LORD, who hast given us cause of perpetual joy by the coming of Thy Son our Saviour among us: Raise up Thy power, we pray Thee, and possess us with a mighty sense of Thy wonderful love; that whereas through the cares of this life we are sorely let and hindered in running the race that is set before us, we may be careful for nothing, but thankfully commending ourselves in every thing to Thy bountiful grace and mercy, the peace of Thee our God, which passeth all understanding, may keep our hearts and minds, through the satisfaction of Thy Son our Lord, to Whom, with Thee and the Holy Ghost, be honour and glory, world without end. AMEN.

ALMIGHTY God, who hast given us Thine Only-begotten Son, the brightness of Thy glory, and the express image of Thy person, to take our nature upon Him, and to be born of a pure Virgin: Grant

that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; till Christ be perfectly formed in us, and we be made partakers of a Divine nature, through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever One God, world without end. AMEN.

GRANT, O Lord, that in all our sufferings here upon earth for the testimony of Thy Truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of Thy first martyr, Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for Thee, our only Mediator and Advocate. AMEN.

MERCIFUL God, who art light, and in whom is no darkness at all: Enlighten our minds, we most humbly beseech Thee, with such a full understanding of the doctrine taught by Thy blessed Apostle and Evangelist John, that we, walking in the truth in all purity and holiness of life, may have fellowship with Thee and Thy Son Jesus Christ: by whose blood being

cleansed from all our sins, we may at length attain to everlasting life; through the same our Lord Jesus Christ. AMEN.

O MOST Blessed God, who having sent Thy Son in our nature, didst preserve Him in His infancy from the malice of Herod, by whom many other children were slain: Grant that in all dangers and adversities we may put our whole trust and confidence in Thee; and do Thou by Thy good providence preserve us from the rage of unreasonable and wicked men, or strengthen us by patient sufferings to glorify Thy holy Name; through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast given Thine Only begotten Son to take our nature upon Him, and be born of a pure Virgin: Grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit, which we beseech Thee to send forth more and more into our hearts, as a testimony of Thy fatherly love unto us, and to fill us with fervent love towards Thee: through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who madest Thy Blessed Son to be circumcised, and obedient to the law for

man: Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy holy will, and obtain the remission of our sins, and the righteousness which is by the faith of Jesus Christ our Lord. AMEN.

O GOD, who by the leading of a star didst manifest Thine Only-begotten Son to the Gentiles, and guide them to the place where He lay: Mercifully grant that we, to whom Thou hast revealed Him more clearly by the light of Thy glorious Gospel, may make such progress in faith and holiness, and be so entirely led and governed by Thy Spirit, that we may be brought after this life into that blessed place where He now is, and there have the fruition of Thy glorious presence for ever and ever, through Jesus Christ our Lord. AMEN.

O GOD, whose infinite mercies in our blessed Saviour encourage us to call upon Thee: We beseech Thee graciously to hear us; and grant that we may both perceive and know what is Thy good, and acceptable, and perfect will revealed to us, and also have grace and power so faithfully to fulfil the same, that we may present ourselves a living sacrifice,

holy and acceptable unto Thee, through Jesus Christ our Lord. AMEN.

ALMIGHTY and Everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of Thy people; and so rule and guide us, that we may do our duties faithfully in our several places and relations; constantly abhorring that which is evil, and cleaving to that which is good; being fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, and continuing instant in prayer; so that we may enjoy Thy peace all the days of our life; through Jesus Christ our Lord. AMEN.

ALMIGHTY and Everlasting God, mercifully look upon our infirmities, and endue us with the spirit of meekness and patience; that no evil we suffer from others may move us to do evil unto them, but that we may overcome them by doing them good; and if it be possible, as much as lieth in us, live peaceably with all men. And in all our dangers and adversities, stretch forth Thy hand to help and defend us; through Jesus Christ our Lord. AMEN.

O GOD, who knowest us to be set in the midst of so many and great temptations and dangers, that by reason of the frailty of our nature in many

things we offend all: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; that, being faithful unto Thee, rendering unto all their due, and doing that which is good, we may be graciously accepted of Thee; through Jesus Christ our Lord. AMEN.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy true religion; and to stir up every member of the same to adorn Thy holy profession, by putting on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; that, resting only upon the hope of Thy heavenly grace, and doing all in the Name of our blessed Saviour, we may evermore be defended by Thy mighty power, giving thanks unto Thee; through Jesus Christ our Lord. AMEN.

O GOD, whose Blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom; where, with Thee, O Father,

and Thee, O Holy Ghost, He liveth and reigneth, ever One God, world without end. AMEN.

O LORD, we beseech Thee favourably to hear the prayers of Thy People; that we, who by Thy grace are called to the course of a Christian life, may be temperate in all things; and so run the race that is set before us, as to obtain that incorruptible crown which Thou hast promised to them that love Thee; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN.

O LORD, who seest that we put not our trust in anything that we do: Mercifully grant that by Thy power we may be defended against all adversities; or so mightily aided by Thy grace, that we may not faint under them; but having heard Thy holy Word with honest and good hearts, we may keep it, and bring forth fruit with patience, through Jesus Christ our Lord. AMEN.

O LORD, who hast taught us that all our doings without charity are nothing worth: Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, which is humble, meek, kind,

long-suffering and patient, the very bond of peace and of all virtues: Grant this for Thine Only Son Jesus Christ's sake. AMEN.

ALMIGHTY and Everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts; that we, truly lamenting our sins, with unfeigned sorrow and abhorrence, and acknowledging our wretchedness with sincere resolution of amendment of life, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. AMEN.

O LORD, who for our sakes didst fast forty days and forty nights, and vanquish all the temptations of the devil by which our first parents were overcome: Grant that we may not receive the grace of God in vain, but use such abstinence, that our flesh being subdued to the spirit, no desire of pleasure, glory, or worldly advantage may tempt us from our duty; but that we may ever obey Thy godly motions, in righteousness and true happiness, to Thine honour and glory, who livest and reignest with the Father and the Holy Ghost, One God, world without end. AMEN.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; and as we have received how we ought to walk and please Thee, so may we abound more and more; through our Lord and Saviour Jesus Christ. AMEN.

WE beseech Thee, Almighty God, look down upon the hearty desires of Thy humble servants, and as Thou hast enlightened us with the knowledge of Thy truth, so enable us to walk as children of the light, and to have no fellowship with the unfruitful works of darkness; that bringing forth the fruits of the Spirit, in all goodness, righteousness, and truth, we may be ever under Thy Divine protection; through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast made a covenant of unspeakable grace and mercy with us in Christ Jesus, and conveyed to us therein an heavenly inheritance upon sincere obedience to His commands, which is our reasonable service: Grant that we may evermore rejoice in Thee, and walk worthy of our holy calling; through our Lord and Saviour Jesus Christ. AMEN.

O ALMIGHTY God, who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own blood to enter in once into the holy place, having obtained an eternal redemption for us: Mercifully look upon Thy people; that by the same blood of our Saviour, who through the Eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee the living God, that we may receive the promise of eternal inheritance; through Jesus Christ our Lord. AMEN.

ALMIGHTY and Everlasting God, who of Thy tender love towards mankind hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and that in the form of a servant, and to suffer death, even the death of the Cross, for our redemption, and that we should follow the example of His great humility, patience, and obedience: Mercifully grant that this mind may be in us which was also in Christ Jesus, that we may both follow the example of His humble obedience and patient suffering, and also be made partakers of His glorious resurrection, to live with Thee for ever. Grant this for the sake of Thy Son our Saviour Jesus Christ. AMEN.

ALMIGHTY God, the Father of Mercies, we beseech Thee graciously to hear the prayers of

Thy Church, for which our Lord Jesus Christ was content to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; and, according to that new covenant, which He sealed there with His precious blood, put Thy laws into all our hearts, and write them in our minds; and then remember our sins and iniquities no more; for the sake of Him, who when He had offered one sacrifice for sin, for ever sat down on Thy right hand, and now liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN.

ALMIGHTY and Everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church; that all the members of the same, drawing near unto Thee with a true heart and in full assurance of faith, having their souls and bodies purified from all uncleanness, may hold fast the profession of their faith without wavering; and in their vocation and ministry truly and godlily serve Thee, through our Lord and Saviour Jesus Christ. AMEN.

O MERCIFUL God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be

converted and live: Have mercy upon all Jews, Turks, Infidels, and Heretics; make known Thy blessed Gospel unto them; take from them all ignorance, hardness of heart, and contempt of Thy Word; work a lively faith in them; and so bring them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, One God, world without end. AMEN.

BLESSED Lord, whose only Son our Saviour Jesus Christ hath once suffered for our sins, the just for the unjust, that He might bring us to Thee our God: We beseech Thee, that as we are baptized into His death, so by continually mortifying our corrupt affections we may be buried with Him; and at last through the grave, and gate of death, pass to our joyful resurrection: For His merits, who died, and was buried, and rose again, Thy Son Jesus Christ our Lord. AMEN.

ALMIGHTY God, who by the resurrection of Thine Only-begotten Son, Jesus Christ, hast overcome death, and opened to us the gate of everlasting life: We humbly beseech Thee, that as by Thy special grace preventing us, Thou dost put into our minds good de-

sires, so by Thy continual help we may stedfastly set our hearts upon those things which are above: that when Christ, who is our Life, shall appear, we may also appear with Him in glory, where He now liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN.

ALMIGHTY Father, who hast given Thine only Son to die for our sins, and to rise again for our justification: Increase and strengthen our faith in Thee, and in Thy Son whom Thou hast sent; that so believing in Him, we may overcome the world, and attain unto eternal life: Through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life: Give us grace that we may always most thankfully receive that His most inestimable benefit; and also daily endeavour to follow the blessed steps of His most holy life: that dying unto sin, and living unto righteousness, we may at last obtain eternal life: Through the same Jesus Christ our Lord. AMEN.

ALMIGHTY God, who showest to them that be in error the light of Thy truth, to the intent that

they may return into the way of righteousness: Grant unto all those who are admitted into the fellowship of Christ's religion, that as strangers and pilgrims they may abstain from fleshly lusts, and follow all such things as are agreeable to their holy profession; through our Lord Jesus Christ. AMEN.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto us Thy people, that we may love the things which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found: Through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast blessed the earth, that it should be fruitful, and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness, and eat our own bread: Bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name: Through Jesus Christ our Lord. AMEN.

O GOD, the King of Glory, who hast exalted Thy Son Jesus Christ with great triumph into the

kingdom of heaven: Grant, we beseech Thee, that we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth, with Thee and the Holy Ghost, One God, world without end. AMEN.

O GOD, the King of Glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in heaven, and yet didst not leave Thine Apostles comfortless: Vouchsafe, we beseech Thee, to give us Thy Holy Spirit to guide and comfort us; that, being sober, and watching unto prayer, and above all things having fervent charity among ourselves, we may be exalted into the same place whither our Saviour Christ is gone before: Who liveth and reigneth, with Thee and the Holy Ghost, One God, world without end. AMEN.

O ETERNAL God, who, according to Thy faithful promise, didst send the Holy Ghost on the day of Pentecost: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort: Through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, world without end. AMEN.

HOLY, holy, holy, Lord God Almighty! Thou art worthy to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created. Blessed be Thy Divine Majesty, who hast given us Thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and to worship one God, Father, Son, and Holy Ghost. We beseech Thee that Thou wouldst keep us stedfast in this faith, and in holiness of life; and give us grace to walk worthy of Thee: Who livest and reignest ever one God, world without end. AMEN.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace: that we, stedfastly believing in Thy Son Jesus Christ, and loving one another as He hath given us commandment, may please Thee both in will and deed: through Jesus Christ our Lord. AMEN.

O LORD, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love: Keep us, we beseech Thee, under the protection of Thy good providence, and make us to

have a perpetual fear and love of Thy holy Name: through Jesus Christ our Lord. AMEN.

O GOD of all grace, who hast called us into Thine eternal glory by Christ Jesus: We beseech Thee mercifully to hear the prayers, which with hearty desires we make unto Thee; and grant that we, being clothed with humility, and casting all our care on Thee, may be sober and vigilant, and continuing stedfast in the faith, may resist all the temptations of the devil, and at length obtain the crown of life; through Jesus Christ our Lord. AMEN.

O GOD, who hast taught us that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us: Increase and multiply upon us Thy mercy; that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for the sake of Jesus Christ our Lord. AMEN.

O LORD, whose eyes are over the righteous, and Thine ears open to their prayers: We most humbly beseech Thee to make us all of one mind, having compassion one of another, loving as brethren, being pitiful and courteous, eschewing all evil in word

and deed, and doing good, seeking peace with all men; so that we may attain that peace which passeth all understanding; through Jesus Christ our Lord. AMEN.

O GOD, who hast prepared for them that love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. AMEN.

LORD of all power and might, who art the Author and Giver of all good things: Graft in our hearts the love of Thy Name; increase in us true religion; nourish us with all goodness; and of Thy great mercy keep us in the same; through Jesus Christ our Lord. AMEN.

MOST Gracious God, who hast given us the spirit of adoption, whereby we call Thee our Father: Grant that we, mortifying the deeds of the body, and being led by Thy Holy Spirit, may live as becomes Thy children, and joint heirs with Christ; and finally be glorified together with Him: Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. AMEN.

O GOD, who hast in Thy Holy Word set before us Thy righteous judgments upon Thine ancient people the Jews, for our admonition and example: Preserve us by Thy grace from all those sins by which they provoked Thy wrath against them; and never suffer us to be tempted above what we are able, but make a way for us to escape the temptation, or enable us to bear it; through Jesus Christ our Lord. AMEN.

O GOD, who wast pleased to bestow great diversity of spiritual gifts for the first planting of Thy Church: We beseech Thee still to pour out such a measure of Thy Holy Spirit upon every member of the same, as may be for the profit and edification of the whole Body, united together in love by one and the same Spirit: Through Jesus Christ our Lord. AMEN.

O GOD, who hast brought life and immortality to light by the Gospel, and hast begotten us again to a lively hope by the resurrection of Jesus Christ from the dead: Make us stedfast and immoveable in this faith, always abounding in the work of the Lord: Who died for our sins, and rose again, and now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. AMEN.

O MOST Merciful Father, who by the glorious ministration of the Spirit hast given us a clear revelation of Thy will in the Gospel of Thy Son: We beseech Thee to enlighten our minds, that we may rightly understand it and duly value it, and frame our lives according to it, to Thine honour and glory: Through Jesus Christ our Lord. AMEN.

O ETERNAL God, who hast called all nations to be one by faith in Christ Jesus: Grant that we who are baptized into Him may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises: Through the merits of Jesus Christ our Lord. AMEN.

ALMIGHTY and Everlasting God, we beseech Thee, enable us more and more to mortify the flesh, with the affections and lusts thereof, and to bring forth the fruit of the Spirit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; that we, loving what Thou dost command, may obtain that which Thou dost promise: Through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who having made Thy Son Jesus Christ perfect through suffering, hast called us to be His disciples and followers: Endue us, we be-

seech Thee, with the same Spirit which was in Him; that we, being crucified to the world, may patiently bear the cross; and being renewed in our natures in righteousness and true holiness, and walking according to this rule, peace and mercy may be upon us: Through Jesus Christ our Lord. AMEN.

O GOD, the Father of all, who art above all, through all, and in us all: Grant, we pray Thee, that Thy grace may always prevent and follow us, that we may walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace: that, being continually given to all good works, we may finally attain everlasting joy and felicity: Through our Lord and Saviour Jesus Christ. AMEN.

O LORD, who hast enriched us with the knowledge of Thy holy Gospel: Grant us grace, we beseech Thee, so to wait for the coming of our Lord Jesus Christ to judge the world in righteousness, that we may withstand the temptations of the world, the flesh, and the devil, and with such pure hearts follow Thee the only true God, that we may be confirmed unto the end, and be blameless in the day of our Lord Jesus Christ. AMEN.

O GOD, forasmuch as without Thee we are not able to please Thee: Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts, and renew us in the spirit of our mind: that putting away all bitterness and wrath, anger and malice, and every other evil affection, and being kind one to another, tender-hearted, forgiving one another, even as Thou, O God, for Christ's sake hast forgiven us, we may comfortably look with an assured hope for the day of redemption from all evils, unto eternal life: Through Jesus Christ our Lord. AMEN.

O MERCIFUL God, who according to Thy divine power hast given us all things pertaining to life and godliness: Make us strong in the Lord, in the power of His might: that putting on the whole armour of God, we may be able to resist all the temptations of the devil, praying to Thee always with fervent prayer, and watching thereunto with all perseverance: Through Jesus Christ our Lord. AMEN.

O GOD, who hast set before us many and great examples of a holy and heavenly life: Assist us by Thy grace to be followers of them, as they were of Christ; that we may not mind earthly things, but having our conversation in heaven, may look for the Saviour our Lord Jesus Christ, to change our vile

bodies, and fashion them like unto His glorious Body, in which He liveth and reigneth with Thee and the Holy Spirit, ever One God, world without end. AMEN.

O ETERNAL God, who art faithful and true, and according to Thy gracious promises hast raised up a glorious Deliverer to us, who is the Lord our Righteousness: We beseech Thee to stir up the wills of Thy faithful people; that, bringing forth plenteously the fruit of good works, they may be a people prepared for the Lord. And we pray Thee, hasten His kingdom, when He shall reign, and prosper, and execute judgment and justice in all the earth. Grant this for Thine infinite mercies' sake in Jesus Christ: To Whom, with Thee, O Father, and the Holy Ghost, be praise eternal. AMEN.

ALMIGHTY God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay: grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments, through the same Jesus Christ our Lord. AMEN.

ALMIGHTY and ever living God, who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection: Grant us so perfectly, and without any doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. AMEN.

O GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. AMEN.

ALMIGHTY and ever living God, we humbly beseech Thy Majesty, that as Thine Only-begotten Son was presented in the Temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. AMEN.

O ALMIGHTY God, who into the place of the traitor Judas, didst choose Thy faithful servant

Matthias, to be of the number of the twelve Apostles: Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. AMEN.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection, through the same Jesus Christ our Lord. AMEN.

O ALMIGHTY God, who hast instructed Thy holy Church with the heavenly doctrine of Thine Evangelist Mark: give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel, through Jesus Christ our Lord. AMEN.

O ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of Thy holy Apostles, Philip and James, we may stedfastly walk in the way that leadeth to eternal life, through the same Thy Son Jesus Christ our Lord. AMEN.

O LORD God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost: leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thine honour and glory, through Jesus Christ our Lord. AMEN.

ALMIGHTY God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching repentance: make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. AMEN.

O ALMIGHTY God, who, by Thy Son Jesus Christ, didst give to Thine Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock: make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people diligently to follow the same, that they may receive the crown of everlasting glory: Through Jesus Christ our Lord. AMEN.

GRANT, O Merciful God, that as Thy holy Apostle James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him: so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments as he did, and with him to lay down our lives for the testimony of Thy Truth: Through Jesus Christ our Lord. AMEN.

O ALMIGHTY and Everlasting God, who didst give to Bartholomew and the other Apostles grace truly to believe and to preach Thy Word, and power to confirm it with many signs and wonders: Grant, we beseech Thee, unto Thy Church, to love that Word which they believed; and both to preach and receive the same: Through Jesus Christ our Lord. AMEN.

O ALMIGHTY God, who by Thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches; and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. AMEN.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a

wonderful order: Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thine appointment they may succour and defend us on earth: Through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who didst inspire Luke the Evangelist to write in order the Gospel of our Lord Jesus Christ: Grant that we, being instructed in the certainty thereof, may most surely believe it, and conform ourselves to the holy precepts and examples of our blessed Lord and Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. AMEN.

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner-stone: Grant us to be so joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee: Through Jesus Christ our Lord. AMEN.

O ALMIGHTY God, who hast knit together Thine elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeak-

able joys which Thou hast prepared for those that unfeignedly love Thee: Through Jesus Christ our Lord. AMEN.

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of Thy servants towards the attainment of everlasting salvation: that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help: Through Jesus Christ our Lord. AMEN.

GRANT, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honour and praise of Thy Name: Through Jesus Christ our Lord. AMEN.

DIRECT us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help: that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name; and finally, by Thy mercy, obtain everlasting life: Through Jesus Christ our Lord. AMEN.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast promised to hear the petitions of those that ask in Thy Son's Name: We beseech Thee mercifully to incline Thine ear to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained; to the relief of our necessity, and to the setting forth of Thy glory: Through Jesus Christ our Lord. AMEN.

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray Thee, this congregation with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit: Whom, with the Father and the Son together,

we worship and glorify as One God, world without end. AMEN.

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone: Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee. And especially to this congregation present give the abundance of Thy grace; that with one heart they may desire the prosperity of Thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness: that so they may walk in the ways of truth and peace, and at last be numbered with Thy Saints in glory everlasting: Through Thy merits, O blessed Jesus, Thou gracious Bishop and Shepherd of our souls, Who art, with the Father and the Holy Ghost, One God, world without end. AMEN.

GRANT, we beseech Thee, Merciful Lord, to Thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. AMEN.

O GOD, whose never-failing providence ordereth all things both in heaven and earth: we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us, through Jesus Christ our Lord. AMEN.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ Thy Son our Lord. AMEN.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. AMEN.

LORD, we pray Thee, that Thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. AMEN.

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that, through Thy protection, it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name, through Jesus Christ our Lord. AMEN.

O GOD, our refuge and strength, who art the author of all godliness: be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. AMEN.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy Truth, and in the world to come life everlasting. AMEN.

APPENDIX.

NOTE, INTRODUCTION, PAGE xvii.

As it is of some consequence to show that Knox's Liturgy held its place in the esteem of the Church down to the time of adopting the Westminster Directory, we give a few of the parallel passages referred to in the text, indicating the frequent and special use that was made of that Liturgy in the Assembly's production.

From the Thanksgiving after Baptism:

KNOX'S LITURGY.	DIRECTORY.
... We give Thee most humble thanks for Thine infinite goodness, which hast *not only numbered us amongst Thy saints*, but also of Thy free mercy dost call our children unto Thee, marking them with this Sacrament, as a *singular token and seal of Thy love*....	... Acknowledging with all thankfulness ... that He is good and gracious, *not only that He numbereth us among His saints*, but is pleased also to bestow upon our children *this singular token and badge of His love* in Christ. ...
... That Thou wilt *confirm this Thy favour more and more* towards us, and *take this infant into Thy tuition and defence*....	... and daily *confirm more and more this His unspeakable favour*: that He would *receive the infant* now baptized ... *into His fatherly tuition and defence*. ...

From the Exhortation at the Lord's Supper:

... I separate from this Table all blasphemers, etc. ... charging them ... *that they presume not to profane this most holy Table.*	... He is in the name of Christ ... to warn all such ... *that they presume not to come to that holy Table.*
... Neither yet is this pronounced against such as *aspire to a greater perfection than they can in this present life attain.*	... Invite all that desire to *reach out unto a greater progress in grace than they can yet attain unto*. ...

From the Consecrating Prayer:

KNOX'S LITURGY.	DIRECTORY.
... From the bondage whereof *neither man nor angel was able to make us free.* ...	... From which *neither man or angel was able to deliver us.* ...
... To declare and witness before the world, that *by Him alone we have received liberty and life;* ... that *by Him alone we have entrance to the throne of Thy grace;* that *by Him alone we are possessed in our spiritual kingdom, to eat and drink at His Table*, etc.	... To profess that there is none other name under heaven by which we can be saved, but the name of Jesus Christ; *by whom alone we receive liberty and life, have access to the throne of grace, are admitted to eat and drink at His own Table*, etc.

THE TABLE OF PORTIONS OF SCRIPTURE.

THE orderly reading of Scripture in the public services of the Sanctuary, has always been enjoined and practised among the Reformed Churches. Not only one portion or chapter from each Testament, as prescribed by the Westminster Directory of Worship, but generally several chapters, are appointed in the French, Swiss, and Waldensian Churches, for the ordinary service of the Lord's Day. These lessons are read, not by the officiating ministers, but by a clerk, immediately before the commencement of the public prayers; and the reading is always concluded with the Ten Commandments. The early editions of the Scottish Liturgy, or Book of Common Order, contain this direction: "Upon the days appointed for the preaching of the Word, when a convenient number of the Congregation have come together, that they may make fruit of their presence till the assembly be full, one, appointed by the Eldership, shall read some chapters of the Canonical Books of Scripture, singing Psalms between at his discretion: and this reading to be in order, as the books and chapters follow, that so from time to time the Holy Scriptures may be read through. But upon special occasion, special chapters may be appointed." The same provision, in words very similar, was made a century later by the Divines of Westminster: who, however, judiciously transferred this part of divine worship to a more central location in the service. In the selection of portions of Scripture here given, it is not contemplated

that any should strictly confine themselves to a consecutive course of reading, as it will frequently appear advisable to select passages more suitable to the time or theme of discourse. But, on ordinary occasions, this, or some similar order, will be found convenient and profitable.

THE ORDER OF DIVINE SERVICE ON THE LORD'S DAY.

MORNING SERVICE. The first of the Opening Sentences constitutes the invariable exordium of all the Reformed liturgies. Other sentences have been added, with a view to variety.

The Invitation, which is here put in Scriptural words, reads in the Calvinistic formularies, thus: "*Brethren, let each of you present himself before the Lord, to make an humble confession of his sins, following in heart these words.*"

The Confession of Sin, composed by Calvin, occupies this place in all the Reformed liturgies, and the variations are but slight and merely verbal.

The Declaration of Forgiveness, in the form of a recital of Gospel assurances of pardon to the penitent, was used by the early Reformed churches in France and elsewhere, at the express recommendation of Calvin; who, however, for reasons thus stated by him, did not introduce this feature into the liturgy of Geneva. "There is none of us," says he, "but must acknowledge it to be very useful that, after the general confession, some striking promise of Scripture should follow, whereby sinners might be raised to hopes of pardon and reconciliation. And I would have introduced this custom from the beginning; but some fearing that the novelty of it would give offence, I was over easy in yielding to them." The custom was, however, adopted in the church of Strasburg, from whose liturgy, prepared under Calvin's auspices, it was imitated, together with the preceding Sentences, Invitation, and Confession, by the compilers of the Anglican Book of Common Prayer.

The Supplication is Calvin's Prayer before Sermon; and the Thanksgiving which follows it, is by Knox. With this latter exception, all the forms of this Morning Service are from the liturgy of the Genevan Reformer.

OTHER FORMS, for the Morning Service. The Beatitudes, and the Summary of our Lord's Precepts, are here given as appropriate for occasional use instead of the Decalogue. The succeeding forms for the Confession of Sin, are those of Baxter, Knox, and Bucer. Of the forms of Thanksgiving, the first is from Baxter, the second from the American revision of the Directory of Worship (A. D. 1787), and the third from the Liturgy of the Waldensian Church. The forms of Intercession are those of Knox, Baxter, and the Liturgy of Neuchatel (prepared by the Reformed theologian Ostervald).

EVENING SERVICE. The Presbyterian formularies of worship impose no special order for the second service on the Lord's Day. That service was originally devoted to the catechetical instruction of the young; and the Minister in conducting it was left to entire freedom of selection or composition. The prayers here furnished are taken from the various Reformed liturgies. The Invocation is Calvin's. The Litany, though modelled upon the ancient litanies, was prepared, as it here stands, by the Reformer Bucer, from whose "Reformation of Doctrine and Worship" it is translated. From this form the Litany of the English Prayer-Book is mainly borrowed. The Closing Prayer is by Knox.

OTHER FORMS, for the Evening Service. Baxter is the author of both the alternate forms of Invocation here given. It is from the Reformed liturgy prepared by that divine, that the several prayers attributed to him in this volume are taken. The General Prayers which follow, are respectively by Knox and Calvin; the first and fourth by the former, the second and third by the latter. Of the Closing Prayers, one is from Knox's Liturgy, another from the Waldensian, and a third from the Reformed Dutch liturgy.

THE MANNER OF CELEBRATING THE LORD'S SUPPER.

THIS form of service, established by Calvin, is substantially the same with that used at the present day in all the continental branches of the Reformed Church. The Consecrating Prayer is taken from the present Liturgy of Geneva. The directions for the administration are quoted from the Directory of Worship of the Presbyterian Church. The sentences of Scripture to be repeated

during the participation, are such as it is customary to pronounce on that occasion, in the French and Swiss Churches.

Of the other forms for this Celebration, the first is from Knox's liturgy, the second from Baxter's, and the third from the liturgy of the Reformed Dutch Church.

THE FORM OF ADMINISTERING BAPTISM.

THIS is Calvin's formulary, completed by the insertion of the questions and covenant engagements required by the Directory of Worship; and by the addition of the closing Thanksgiving, which was composed by Knox.

The other forms of administering this Ordinance, are Knox's, Baxter's, and that of the Reformed Dutch Church. From the last source is also taken the succeeding Form of Baptizing Adult Persons.

The Form of Admitting Baptized Persons to the Lord's Table, is from the Waldensian Liturgy; the Preface being added from Is. xliv. The Benediction, as here given, occurs in the Neuchatel service for the same occasion. It forms part of the ordinary form of blessing appointed in the Book of Common Prayer; but is original with Bucer, in his "Reformation," etc.

The Reformed Churches recognize no mode of admission to church membership, other than by the administration of baptism. In the case of adults who have received that rite in infancy, the confirmation of their baptismal vows is ordinarily performed in public before the congregation.

OCCASIONAL OFFICES.

ORDER OF SERVICE FOR A DAY OF HUMILIATION, FASTING, AND PRAYER. The directions as to this service are quoted, as in all other instances so marked, from the Directory of Worship of the Presbyterian Church. The selection of Scripture forming the Preface, is taken from the French and Genevan Liturgies. The passages indicated for the First and Second Readings, are those given in the Waldensian Liturgy for the same occasion. A selection somewhat

similar occurs in John Knox's service. The Opening Prayer is abridged from Knox's "Treatise of Fasting," drawn up at the request of the General Assembly of the Church of Scotland in 1565, and published with authority. This Treatise, which contains forms for the observance of a special season of humiliation throughout the land, was in the Assembly of 1569 ratified for all future appointments of a similar nature; and ministers were enjoined "To use the Exercise accustomed in the Kirk of the first institution. Moreover, that all Superintendents and Commissioners of provinces shall hereafter institute and use the same Order of Fasting, as oft as just occasion shall serve and shall seem meet by their godly wisdom, without any farther appointment by the General Assembly."*

The beautiful form of a General Prayer here introduced, was composed by Calvin for the Church of Geneva, in the year 1541; "when Germany was infested both with war and pestilence." "*Præcationes quibus in iis uterentur, conscripsi.*"—*Calv. Ep.* Perhaps no part of the Calvinistic ritual has obtained a wider currency. Knox transferred it to the Book of Common Order. The Puritan Prayer-Book published at London about the year 1570, appoints it to be used on a day set apart for Common Prayer. The Middleburgh Liturgy of 1602 presents the same form unaltered. Archbishop Grindal adopted it as a form of Prayer and Fasting for the Church of England in 1563. The several French and Swiss formularies contain it under its appropriate head; and the Reformed Dutch liturgy, by a strange misplacement, has it as a "Prayer on the Lord's Day after sermon." We have adopted Grindal's translation, supplying from the original a few omissions.

ORDER OF SERVICE FOR A DAY OF THANKSGIVING. The prayer here given is extracted from the American edition of the Liturgy of Neuchatel, as adopted in the Huguenot Church at Charleston, S. C.

THE OFFICE FOR THE CONFIRMATION OF MARRIAGE.

THIS form, chiefly compiled from the ancient Reformed offices, is that prepared by the Rev. Dr. Bethune, of Brooklyn, N. Y., for the revised liturgy of the Reformed Dutch Church.

* Book of the Universal Kirk of Scotland: Edinburgh, 1839, p. 116.

THE BURIAL OF THE DEAD.

THE early practice of the Church of Scotland, with respect to the Burial of the Dead, has been variously stated. The impression seems to prevail, that all external ceremonies were positively forbidden after the Reformation, whether at the church before burial, or at the grave. In fact, the First Book of Discipline, A. D. 1560, declares, "We think it most expedient that the dead be conveyed to the place of burial with some honest company of the Kirk, without either singing or reading; yea, without any kind of ceremony heretofore used, other than that the dead be committed to the grave with such gravity and sobriety, as those that be present may seem to fear the judgment of God, and to hate sin, which is the cause of death."*

But the Book of Common Order, already published four years earlier, and then in force, as it continued to be for a century later, had, on the contrary, prescribed, that after the burial, "The Minister, if he be present and required, goeth to the church, if it be not far off, and maketh some comfortable exhortation to the people touching death and resurrection."†

Among the papers published by the Wodrow Society, in the first volume of their Miscellany, is "The Form and Manner of Burial used in the Kirk of Montrose." This interesting document was found written on the fly-leaves of a manuscript copy of the Regiam Majestatem, which had been transcribed by John Bannatyne, in 1620. The form of burial is without date; but from the mention of "Minister *or Reader*," it was evidently in use before the year 1581, when the office of Reader was superseded by act of General Assembly.

This order of service is very simple. It is prefaced thus: "The body being reverently brought to the grave, accompanied with the congregation, the Minister or Reader shall say as follows."‡ Then a long address, beginning, "Dearly beloved, when we look upon this dead corpse here present, with consideration that the like sentence of death is pronounced of God upon all flesh, it ought and should imprint in our minds the knowledge of our sinfulness: for, if we were without sin, death should have no power over us." The

* Dunlop's Collection of Confessions, vol. ii. p. 597.

† Id., vol ii. p. 468.

‡ We have modernized the spelling.

exhortation is closed with a prayer, introduced in these words· "This being done, the Minister shall pray in effect as follows." The prayer is almost identical with that of the English Burial Service, introduced at the time of the revision in 1552, and beginning, "Almighty God, with whom do live the spirits of them that depart from this life in the faith of Thy dear Son Jesus Christ," etc.

This ancient service closes with a remarkable Funeral Hymn; one of those spiritual songs which are attributed to John Wedderburn of Dundee and his brothers, and which are said to have greatly assisted in advancing the Reformation. It begins,—

"Our brother late we put in grave,
And no doubt thereof bat* we have;
But he shall rise at Doomesday,
And shall immortal live for aye."†

The Liturgies of the Reformed Churches on the Continent, supply us with few examples of a service for Burial. The danger of superstitious observances, at the period when those formularies were compiled, deterred Calvin and others from furnishing any prescribed order. It has always been customary to consecrate the last offices at the grave with prayer: but for even this, the French liturgy gives no form.

Martin Bucer was the author of a service for the Burial of the Dead, which is to be found in Herman's Reformation of Cologne. This service the English Reformers partly followed. The selections of Scripture, from St. John xi., Psalm xc., and 1 Cor. xv., are there indicated. But Bucer's form possesses a merit of adaptation which is wanting to that of the Anglican Church; for, in addition to the services for adults, there is an "*Alia Concio in Funere Adolescentis, vel Adolescentulæ.*" The Anglican words of sepulture are taken from Bucer's "Postquam sic visum est Omnipotenti Deo, ut hunc fratrem nostrum pro suâ misericordiâ ex hoc mundo sublatum ad se reciperet," etc.

The present Form of Burial is borrowed from the revision of the Reformed Dutch liturgy, prepared by a committee under appointment of the General Synod. The selection of Scripture is the best that we have seen. Three services are provided for: a short one

* Grief. (?)

† Miscellany of the Wodrow Society, Edinburgh, 1844, vol. i. pp. 291–300.

at the house, a principal one at the church, and a form of interment. The several portions of Scripture provided, are appropriate to various ages and circumstances. The prayer concluding the service at the church, is from Jeremy Taylor; it has been introduced into the American edition of the Book of Common Prayer.

PUBLIC DISCIPLINE, ORDINATION, ETC.

THE FORMS OF PUBLIC DISCIPLINE. The manner of proceeding with persons subject to ecclesiastical discipline is here detailed, as prescribed by the Directory of Worship; and the form of public excommunication is quoted from the same authority. The address is from Knox's Book of Common Order, and the prayers from the Reformed Dutch liturgy.

THE FORMS OF ORDINATION are compiled from the Directory and the Reformed Dutch liturgy; with the exception of the Ordaining Prayer, page 242, extracted from "The Form and Order of the Election of the Superintendent; which may serve in Electing of all other Ministers; at Edinburg, the 9th of March, 1569: John Knox being Moderator."

SCRIPTURAL AND OTHER OCCASIONAL PRAYERS.

SCRIPTURAL PRAYERS. Nothing can be more commendable than the use of Scripture language in prayer; but that use should be reverent and judicious. The violent disseverance of passages of Holy Writ from their proper connection; their forced application to irrelevant topics; the confusion of Oriental metaphors and poetic allusions: are defects too obvious for indication, yet apparent to a very wide extent in the "unwritten liturgy" of our pulpits. The language of the New Testament is in general much more suited to appropriation for the purposes of public devotion, than that of the poetic portions of the Old. In those passages of the Epistles, more particularly, where the inspired writer expresses with distinctness the subject of his own supplications, we are furnished with material that may very properly be restored, from the form of narrative, to that of direct address, and so employed in our own devo-

tions. In fact, by a combination of such passages, along with that divine prayer left us by our Lord, we possess an Inspired Liturgy, conceived, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth:" a liturgy incomparably complete and beautiful. It is, therefore, just matter of surprise, that such a use of Scripture petitions, in their natural sequence and designed application, should not have been recommended, in preference to an artificial "method of prayer" which has the sanction of such high names as Henry and Doddridge, and which consists in the agglomeration of a vast number of distinct passages, brought into strange juxtaposition, in utter disregard of all the unities, and in utter violation of all rules of taste.

The Scriptural Prayers here given are chiefly from those passages in the Apostolic writings, where an address to the Throne of Grace is expressed; the only change being in substituting, as the object addressed, the second person for the third. The exceptions are, the forms of Confession, taken from the penitential Psalms, and from the prayer of Daniel; and the forms of Adoration, being constructed of passages that occur in Nehemiah, 1 Chronicles, and the Revelations.

A COMPREHENSIVE PRAYER, chiefly in the words of Scripture. This form of Adoration, Confession, Supplication, Thanksgiving, and Intercession, is quoted in full from the Draught of the Directory of Worship of the Presbyterian Church in the United States, prepared in the year 1787 by a committee under appointment of the Synod. This Draught, though printed, and strongly recommended for adoption, was not accepted. It was drawn up by the Rev. Drs. John Rodgers, and Alexander Mac Whorter, and the Rev. Messrs. Alexander Miller and James Wilson; and was advocated, among others, by the late venerable Ashbel Green, D.D. While preserving the title of a Directory, this was, in fact, for substance and form, a discretionary liturgy, akin to those existing in the Continental Churches.

SUNDRY OCCASIONAL PRAYERS. The Morning and Evening Prayers are those of Calvin. These are succeeded by a short but most beautiful prayer for all men, extracted from John Norden's "Progress of Piety," A. D. 1596. The prayer for Pardon and Help is translated from a service-book of the Greek Church. Following

are a number of prayers suited to various occasions, taken from the proposed revision of the Reformed Dutch liturgy. The prayer "to be used at Sea," has been prepared for this work by the Rev. C. S. Stewart, U. S. N. Appended is the prayer for civil authorities, from the Protestant Episcopal Book of Common Prayer.

THE COLLECTS are short prayers, adapted to particular occasions, and designed to be introduced as may seem convenient, into the public services of the Church. Many of these prayers are of very early origin; some of them dating as far back as the year of our Lord 590, others still older, to the year 494; and a few have been traced to the year 483. The Collects here given are taken from the Book of Common Prayer of the Church of England, as revised in 1689 by the Royal Commissioners appointed in the reign of William and Mary. This revision was never completed, and indeed the results of it have but lately become public. Tillotson, Patrick, Stillingfleet, Tenison, and other eminent divines of the day, took a prominent part in the debates.

The Revised Liturgy of 1689, from which these Collects are taken, was prepared with a view to the satisfaction of the nonconformists, and the reconciling, as much as possible, of all differences between them and the Church of England. To this end, the objections and demands which at various times had been offered by opponents of the Prayer-Book, were collected, and made the basis of a careful revision. It had been a special matter of complaint, in reference to the Collects, that many of them were too brief, and not sufficiently scriptural, as to thought and expression. In these respects, as in others, the Commissioners sought to amend the various parts of the Liturgy; and so liberal and judicious was the course pursued by them, that the eminent nonconformist Calamy gave it as his opinion, that their scheme would have brought into the Church of England two thirds of the Dissenters. The certainty, however, that these changes, though approved by the Court, and by a majority of the bishops, would be rejected by the lower house of Convocation, prevented an actual adoption of the reforms contemplated by the Royal Commission; and their work remained under seal at Lambeth Palace, until, by order of the House of Commons, in 1854, it was published.

These Revised Collects have, therefore, a definite claim upon our regard, as prepared by some of the most pious and enlightened of the English divines, in express agreement with the views and requests of their nonconformist brethren. It would seem most fitting, that, after more than a century and a half, these prayers should be incorporated with a collection of the forms of worship that are peculiar to the Presbyterian Churches.

THE END.

H 84 82

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2006

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

THE LIBRARY OF CONGRESS

LIBRARY OF CONGRESS
0 017 578 471 8